





BOOKS printed for W. Innys.

1. **T**HE Story of the Ordination of our first Bishops in Queen *Elizabeth's* Reign at the *Nag's-Head Tavern* in *Cheapside*, thoroughly examined; and proved to be a late-invented, inconsistent, self-contradicting, and absurd Fable: With a View of the Case between *Horne* and *Bonner*, and of the Writings of *Stapleton*, *Harding*, and *Sanders*; Whereby it is proved, That neither *Bonner*, nor those Writers, ever heard of the *Tavern-Ordination*, or called in question the Consecration of *Parker*, *Jewell*, *Horne*, &c. at the Archbishop's Chapel at *Lambeth*. In Answer to what is pretended to the contrary by *F. Le Quien*, in his two Treatises, *Ann.* 1725 and 1730. of the Nullity of the *English* Ordinations; and by an *English* anonymous Writer of Remarks on *F. Le Courayer's* Dissertation in defence of their Validity. With Occasional Reflections on the Author of *the Nullity of the Prelatick Clergy and Church of England*. By *Thomas Browne*, B. D. formerly Fellow of *St. John's College*, *Cambridge*, 8vo.

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4. No Act of Religion acceptable to God, without Faith in Jesus Christ; in a Sermon preached at *Cambridge*, on *St. Thomas's Day*, by *Robert Lecke*, B. D. Fellow of *St. John's College*. 8vo.

INTRODUCTION

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AD 8410 C 8

SAPIENTIAM:

OR, THE

Art of Right Thinking,

ASSISTED and IMPROVED

BY

Such Notions as Men of Sense and
Experience have left us in their
Writings, in order to eradicate
Error, and plant Knowledge.

PART II.

By THOMAS FULLER, M. D.

L O N D O N:

Printed for W. INNYS, at the West
End of St. Paul's. MDCCXXXI.

INTRODUCTION

SATISFACTION

OF THE

Art of Right Thinking

Assisted and Improved

BY



BY A. R. L. IN

BY J. L. L. IN

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of J. L. L. IN



PART II.

1319



THINGS lawful in the general, may become, by reason of their Inexpediency, unlawful. And the Expediency or Inexpediency of any Action to be done, is to be measured by the Worthiness of the End, the Conjecture of present Circumstances, and the Probability of good or evil Consequents and Effects, prudently laid together, and weighed one against another.

1320 Worldly Glory ends with the World, and for what concerns us, the World ends with our Lives.

1321 Favours conferred on any one, are renewed, to continue the Memory of the former. Injuries are multiplied to secure ones self for those already done. He who

O

hath

hath done Wrong, can hardly become a Friend, because he thinks the wronged Party can never become his Friend.

1322 Man is naturally greedy of every Thing, yet so weak, that he can acquire but few; so that the Desire being too great for the Power of Acquisition, there arises a Dissatisfaction with the present Condition, and an Endeavour of altering it.

✓ 1323 Some People injure all they fear, and hate all they have injured.

1324 The Vulgar, who are more superstitious than religious, are apt to find, or frame a Prediction for every great Event: Because they, being ignorant of the true Causes of Things, and not able to observe the Progress of Effects, but considering the Event in its full Product, cannot but admire it, and therefore attribute it to that Power which only can work Wonders; and so seek out, or make a Decree of Heaven, that should convey the Issues through so many seeming Difficulties. Hence also it is, that Men of obscure Births, who have after performed great Actions in the World, have derived their Pedigree from the Gods.

wonder 1325 Seeing all Christians are but Pilgrims here, I admire that those Pilgrims should leave off to journey, and stand skirmishing and fighting with all such as will not travel their Road.

1326 As those Criminals might be judged distracted, who being condemned to die, should spend their short Reprieve in disputing about the Situation and Fabrick of their Gibbet; so may I justly think those literally Mad, who spend the short Time allotted them for Repentance, in debating about the Seat of Hell, and the Torments of tortured Spirits.

1327 There are none scarce so able to command themselves, but that they are overborn by their particular Constitution; and therefore are of this Mind, or of that, not as their Reason doth direct, but as the Temperature inclines. Custom also, and Habits, prevail exceedingly.

1328 Whatever dazzles, breeds Admiration; and the Art of setting off mean Qualities with Advantage, surprizes Mens Esteems, and many times gains greater Reputation than true Merit does.

1329 It is not only sufficient that a Man be Master of great Qualities, but it is requisite that he use them with Discretion.

1330 There are certain Persons, whose Commendation and Merit consists in the saying or doing of ridiculous Things with some Advantage, and who would spoil all they undertook, if they acted seriously.

1331 It is as ridiculous for a Man to pretend to those Fruits whereof he hath not the Seeds in himself, as to expect that a

Garden should bring forth Tulips, when nothing but Onions had been sown in it.

1332 Men may easily mistake in the Judgment they make of our Actions, because they easily transcend our Designs.

1333 Men's Reflections and Sentiments have each of them a certain Accent of Voice, and an Action and Air peculiar thereto. These Qualifications make either good or bad Comedians: And hence it comes to pass, that certain Persons are pleasant or unpleasant in Conversation.

1334 The Love and Inclinations we find in our selves for new Acquaintance, proceeds not so much from a Weariness or Satiety of the old ones; nor yet from the Satisfaction of Variety; as from the Disgust we conceive at our not being sufficiently admired by those who know us too well; and the Hope we are in of gaining a greater Admiration among those who are not much acquainted with us.

1335 Every one is some time or other out of Humour, and ill Company.

1336 How far soever we may seem to be out of the Jurisdiction of those Passions which we have not yet had Occasion to struggle withal; yet it is to be imagined, that a Man is no less exposed thereto, than he is to fall Sick, that is now in perfect Health.

1337 Though

1337 Though all the Passions ought to conceal themselves, yet are they not afraid of the Light; only Envy is a timorous and bashful (and serpentine guilty) Passion, which a Man is ashamed to countenance, or acknowledge.

1338 How great soever the Advantages and Accomplishments of Nature may be; yet it is not she, but Fortune, that makes Heroes.

1339 Goods and Evils, are much greater in our Imaginations of them, than they are in Effect; and Men are never so happy or unhappy as they think themselves.

1340 Those who are conceited of their own Merit, are always repining at their being unfortunate; whereby they would persuade others, as well as themselves, that there is something heroick in them; since it is to be presumed, that the Malice of Fortune is never so much bent upon the Persecution of any Persons, as those of extraordinary Endowments. Thence it comes, that Men commonly comfort themselves in their being unfortunate, out of a certain Pleasure they take in seeming such.

1341 We are liberal of our Remonstrances and Reprehensions, towards those whom we think guilty of Miscarriages. But we therein betray more Pride than Charity. Our reproving them, does not so much proceed from any Desire in us of their Reformation,

mation, as from an Insinuation, that we our selves are not chargeable with the like Faults.

1342 In this the prudent Man is distinguishable from the imprudent, that he regulates his Interests, and directs them to the Prosecution of his Designs, each in their Order. Our Earnestness does many times raise a Disturbance in them, by hurrying us after an hundred Things at once. Thence it proceeds, that out of an excessive Desire of the less important, we do not what is requisite for the Attainment of the most considerable.

1343 There may be several Causes assigned, why we meet with so few Persons, whom we allow to be rational and divertive in Conversation; of which this is one, that there is hardly any body, whose Thoughts are not rather taken up with what he hath a mind to say himself, than in precisely answering what had been said to him. And that Persons of greatest Abilities and Complaisance, think it enough to make a Shew of Attention in their Countenances, even when there may be observed in their Looks and Apprehensions, a certain Distraction, and a Precipitancy of returning to what they would say; instead of considering that it is an unlikely Method of pleasing or persuading others, to be so intentive to please themselves; and that to hearken attentively,

ly, and to answer pertinently, is one of the greatest Perfections a Man can be Master of.

1344 When good People love, though their Beauties and Bodies should decay, yet their Souls may be in Love with one another; which is far more excellent than bodily Love.

1345 To steal the Crudities and Corruptions of Books, argues that Things of an ingenious Nature are not agreeable to him; and is like Children's stealing Rattles and Baubles, from among Jewels and Things of Worth, *secundum modum recipientis*.

1346 Promises and Professions made to a Man in Afflictions, have the Nature (after the Sort) of Vows.

1347 There goes more to the Cure of a Man's Fortune, than the Knowledge either of the Cause of the Weakness, or of the Remedy; there must be Opportunity, and Means, and industrious Attempts.

1348 Those Things which it is in a Man's Power to deny, though they be in Justice due, are yet held for Courtesies for him to grant; and therefore we see the Creditor thanks his Debtor when he pays him.

1349 Letters, of all Writings, are aptest to carry about them a kind of natural Bashfulness, and Shame to appear in Publick; because to them who understand not

the particular Persons and Passages upon which they reflect, their best Graces do often seem trivial, and sometimes absurd. Nor is it any Paradox at all, that hidden Beauties should be open Deformities.

✓ 1350 Business goes on faintly and lamely by Letters, in respect of Conferences.

1351 Many travel not for Sense and Manners, but Foppery, Diseases and Follies.

1352 One Thing I have observed, that generally the greatest Wits are the greatest Cowards; and that Heroes, at least those that have no Fear of Death, are not overfurnished with Brains; for the Fool considers not the Consequences of Death; while the Man of Sense sees a Probability of the Truth of all the Churchmen tell us; and cares not to venture a Certainty for a Whim, on so dangerous an Uncertainty.

1353 A Fool that's always trifling, passes for an Humourist and Wit.

1354 All Men naturally take more Care to appease a powerful Enemy, than be grateful to an obliging Friend.

1355 The securest way to defend our selves from Vice, is to fly from it.

1356 Death grows on us every Day, since 'twas born with us. Each Day we die, for each Day some part of our Life is gone. All our past Days are now no more;
nay,

may, we even divide this very Day, this very Minute I am writing, with Death.

1357 Honours, to an unconsidering Viewer, are dazzling and bewitching. But to a nice Considerer, are filled with Dangers, Anxiety and Cares, setting us a common Mark of Envy and Fortune.

1358 'Tis easier to avoid a Fault, than acquire a Perfection.

1359 Most Men had rather hear four Satires, than one Panegyrick. This malicious Inclination proceeds from Self-love. If we have Defects, and are sensible of them, we are pleased in hearing that there are greater than ours. If on the contrary, we can sufficiently flatter our selves to believe we have great Virtues; we have the Satisfaction of seeing that we are lifted up above the People, whose Faults are related to us.

1360 The most dangerous Detractor is he that begins by Praises; seeing by this Artifice he may persuade he speaks sincerely, and without Aversion.

1361 Some are mightily delighted in scoffing and bantering, because they think it denotes a Superiority of Spirit, with which they are charmed.

1362 I am persuaded there are Railleries which more offend than effectual Injuries. When we utter Injuries, it's Anger which transports us against the Persons that we

hate: But it often happens that we despise so much those whom we jeer, that we disdain to put ourselves into a Passion against them.

1363 Shall I not laugh at those Persons, who think they are full of Science, who approve of nothing, who speak Sentences, and explain sometimes *English* into *Greek*, to make it better understood; as he that pronounced gravely these Words: It is with Reason that we call Man a little World, because he is a Microcosm.

1364 It's a great Advantage to have a gallant Air, but it is an Advantage which a Man can acquire but imperfectly by his Endeavours. Nature must begin it in us, and we must afterwards cultivate it, by frequenting Persons who have already this Air.

1365 Emulation is lively and generous, and Envy base and malicious: The first is a regret at our small Desert; the other a Vexation at the Merit of others. Emulation would raise us; and Envy would abase what is above us.

1366 Satire and Jests are, for the most part, unprofitable, and not to be endured. They are Viands which are pleasing to the Taste, but never to be digested; and whatever Pleasure they procure at first, the Reflection that follows is rarely favourable to the Author.

1367 Man's

1367 Man's innate Self-love, and natural Complacency, makes him unapt and loth to condemn himself in any Thing wherein he conjectures others cannot.

1368 Letters are the Ideas, and truest Mirrors of the Mind; they shew the inside of a Man.

1369 A guttural Pronunciation is an infallible Sign of an ancient Language.

1370 There is nothing that we can properly call our own, but our Time; and yet every body fools us out of it, that has a mind to it. If a Man borrows a paltry Sum of Money, there must be Bonds and Security: But he that has my Time, thinks he owes me nothing for it, though it be a Debt that Gratitude it self can never repay.

1371 Company and Business are great Devourers of Time; and our Vices destroy our Lives, as well as our Fortunes.

1372 Life is to be measured by Action, not by Time: A Man may die old at thirty, and young at eighty; nay, the one lives after Death, and the other perished before he died.

1373 It's a blessed Thing to dispatch the Business of Life before we die; and then to expect Death during the Possession of a happy pleasant Life.

1374 Why do we not lament, that we did not live a thousand Years ago, as that

we shall not be alive a thousand Years hence?

1375 There's no applying of Consolation to fresh and bleeding Sorrows; the very Discourse irritates the Grief, and inflames it.

1376 All I desire is, that my Poverty may not be a Burthen to my self, or make me so to others; and that is the best State of Fortune, that is neither directly necessitous, nor far from it.

1377 How many are there that enjoy the Comfort of the Light, that do not deserve it? And yet Nature goes quietly on with her Work, and allows them a Being, even in despite of their Unthankfulness.

1378 Wickedness is formed in the Heart, and the Matter of Fact is only the Discovery and Execution of it.

1379 It is a sign of a good Servant, that is the better for Commendation.

1380 The Business of Mankind would be at a Stand, if we should do nothing for fear of Miscarriages in Matters of uncertain Event.

1381 'Tis safer to affront some People, than to oblige them; for the better a Man deserves, the worse they will speak of him; as if professing of open Hatred to their Benefactors, were an Argument that they lie under no Obligation.

1382 Ingra-

1382 Ingratitude of all Wickedness imaginable, is certainly the Vice which does the most divide and distract human Nature. Without the Exercise and the Commerce of mutual Offices, we can be neither happy nor safe; for it is only Society that secures us. Take us one by one, and we are a Prey even to Brutes, as well as to one another. Nature has brought us into the World naked, and unarmed; we have not the Teeth or the Paws of Lions, or Bears, to make us terrible; but by the two Blessings of Reason and Union, we secure and defend our selves against Violence and Fortune. This is it that makes Man the Master of all other Creatures, who otherwise were scarce a Match for the weakest of them.

1383 Anger is a Vice that carries along with it neither Pleasure, nor Profit, neither Honour, nor Security; but on the contrary, destroys us to all the comfortable and glorious Purposes of our reasonable Being.

1384 It is laudable to rejoice for any Thing that is well done. But to be transported for another Man's doing ill, is narrow and sordid.

1385 There passes not a Day over our Heads, but he that is Cholerick shall have some cause or other of displeasure either from Men, Accidents, or Business.

1386 Miserable Creatures! that even our precious Hours should be so ill employed! were it not much better now to be making of Friendships, pacifying of Enemies, doing of good Offices both Publick and Private; than to be still meditating of Mischief, and designing how to wound one Man in his Fame, another in his Fortune, a third in his Person? The one being so Easy, Innocent and Safe; and the other so Difficult, Impious and Hazardous.

1387 The untractable Passion (of Anger) is much more easily kept out, than governed when it is once admitted. It carries us headlong, and in the Course of our Fury we have no more command of our Minds, than we have of our Bodies down a Precipice; when they are once in Motion, there is no stop, till they come to the Bottom.

1388 Every Man has his tender Place; let us learn which that is, and take a care of it; for the same thing does not work upon all Men alike.

1389 'Tis a wretched Condition to stand in awe of every bodies Tongue; and whosoever is vex'd at a Reproach, would be proud if he were commended. A Man makes himself less than his Adversary, by fancying he is contemned.

1390 There is nothing breeds Anger, more than a soft and effeminate Education:
and

and it is very seldom seen, that either the Mothers, or the School-masters Darling ever comes to good: But my young Master when he comes into the World, behaves himself like a cholerick Coxcomb; for Flattery, and a great Fortune nourish Touchiness.

1391 But it is a nice Point, so to check the seeds of Anger in a Child, as not to take off his edge, and quench his Spirits; whereof a principal care must be taken betwixt License and Severity; that he be neither too much emboldned, or depressed.

1392 The Injuries that press hardest upon us, are those which either we have not deserved or not expected. This arises from the love of ourselves; for every Man takes upon him like a Prince, in this Case, to practise all Liberties, and allow none; which proceeds either from Ignorance or Insolence.

1393 How many things that are innocent in themselves, are made injurious yet by misconstruction? Wherefore some things we are to pause upon, others to laugh at, and others again to pardon.

1394 We are all Members of one Body, and it is as natural to help one another, as for the Hands to help the Feet, or the Eyes the Hands.

1395 We cry out presently, What Law have we transgressed? As if the Letter of
the

the Law were the Sum of our Duty; and that Piety, Humanity, Liberality, Justice and Faith, were things beside our Business. No, no, the Rule of human Duty is of a greater Latitude; and we have many Obligations upon us, that are not to be found in the Statute Books : and yet we fall short of the Exactness even of that legal Innocency.

1396 Those that are kept in Obedience by Fear, are both malicious and mercenary, and only wait for an opportunity to change their Masters.

1397 A quaint and sollicitous way of speaking, is the sign of a weak Mind; but a great Man speaks with ease and freedom, and with more assurance tho' less care.

1398 It is in a great measure the fault of our Tutors, that teach their Disciples rather how to dispute, than how to live; and the Learner himself is also to blame for applying himself to the improvement rather of his Wit than of his Mind.

1399 There's an end of Invention, if we rest upon what is invented already; and he that follows another, is so far from finding out any thing new, that he does not so much as look for it.

1400 For a Man to run a long Race through the World, and to leave no token of good behind him, but to be like an Arrow shot into the Air, wherein it flies a great

great Circuit, yet immediately after it is fallen, it cannot be discerned that it was ever there; I may say of such a one, that it had been good for him if he had never been born at all.

1401 The Distinction, in the Day of Judgment, shall not be betwixt Poor and Rich, betwixt Mean and Mighty, betwixt Noble and Ignoble; but Good and Bad shall be the only Terms to distinguish one Man from another before that great Tribunal.

1402 It is no wonder, that Men are generally very much unsatisfied with the World, when there is not one Man of a thousand that agrees with himself. And that is the Root of our Misery; only we are willing to charge our Vices upon the malignity of Fortune. Either we are puffed up with Pride, wracked with Desires, dissolved in Pleasures, or blasted with Cares; and (which perfects our unhappiness) we are never alone, but in perpetual Conflict and Controversy with our Lusts. That Man's Mind can never be right, whose Actions disagree.

1403 Faith, Justice, Piety, Fortitude, Prudence, are venerable, and the Possessions only of good Men; but a plentiful Estate, a brawny Arm, and a firm Body, are many times the Portion of the Wicked. It is a weakness for a Man to value himself upon
any

any thing wherein he shall be outdone by Fools and Beasts.

1404 There are some People, that if any thing goes cross with them, tho' of a quality only fit for the Ear of a Friend, out it goes at a venture to the next Comer. Others again are so suspicious, and so obstinately close, that they will rather perish, then trust the best Friend they have with it. They are both of them in the wrong; only the one is the better natured Error, and the other the safer.

1405 The corruption of the present Times, is the general complaint of all Times. It ever has been so, and ever will be so; not considering that the Wickedness of the World is always the same as to the degree of it, tho' it may change Places perhaps, or vary a little matter.

1406 It is the Saying of a great Man, That if we could trace our Descents, we should find all Slaves to come from Princes, and all Princes from Slaves; but Fortune has turned all things topsy-turvy, in a long story of Revolutions.

1407 It is not the number of Days, that make a life long, but the full Enjoyment of them upon the main end and purpote of Life, which is the perfecting of the Mind, in making a Man the absolute Master of himself.

1408 Every

1408 Every Man that lives, is upon the way, and must go through with his Journey, without stopping till he comes to the End; and wheresoever it ends, if it end well it is a perfect Life.

1409 Fate is doing our work while we sleep; Death steals upon us insensibly; and the more insensibly, because it passes under the name of Life. From Childhood we grow up (without perceiving it) to old Age; and this increase of our Life (duly considered) is a diminution of it.

1410 We take Death to be before us, but it is behind us; and has already swallowed up all that is past.

1411 It costs us more to be miserable, than would make us perfectly happy. How cheap and easy to us is the service of Virtue; and how dear do we pay for our Vices?

1412 An absolute tranquility of Mind, and a freedom from Errors, must be the Business of another World.

1413 It is so ordered by Providence, that there is no great difficulty in learning or acquiring those things which may make us either happy or better.

1414 In Relation of Travels, plain, ignorant Fellows are the more likely to tell truth: For your better bred sort of Men, are more curious in their Observation, tis true, and discover a great deal more; but then

then they gloss upon it, and (to give the greater weight to what they deliver, and allure your belief) they cannot forbear a little to alter their Story; they never represent things to you simply as they are, but rather as they appeared to them, or as they would have them appear to you; and (to gain the Reputation of Men of Judgment, and the better to induce your Faith) are willing to help out the Business with something more than is really true, of their own Invention. Now in this case, we should either have a Man of irreproachable veracity; or so simple, that he has not wherewithal to contrive, and to give a colour of truth to false Relations; and that can have no Ends in forging an untruth.

1415 'Tis the quality of a Porter, and no effect of Virtue, to have strong Arms and Legs.

1416 The employment a Man should chuse for a sedentary Life, ought neither to be a laborious, nor an unpleasing one; otherwise 'tis to no purpose to be retired; and this depends upon every ones liking and humour.

1417 I naturally feel a kind of pleasure in paying a Debt, as if I eased my Shoulders of a troublesome weight, and in freeing my self from that Image of Slavery.

1418 I have often wished, that such as write chronical Histories in *Latin* would leave

leave our Names as they find them, and as they are and ought to be ; for in making *Vaudemont Vallemontances*, and metamorphosing Names, to make them suit better with the *Greek* and *Latin*, we know not where we are ; and with the Persons of the Men, lose the Benefit of the Story.

1419 Amongst the Functions of the Soul, there are some of a lower and meaner Form ; who does not see her in those inferior Offices, as well as those of nobler Note, never fully discovers her ; and peradventure she is best discovered where she moves her own natural pace.

1420 What an idle conceit it is, to expect to die of a decay of Strength, which is the last effects of the extremest Age ; and to propose to our selves no shorter Lease of Life than that ; considering it is a kind of Death, of all others, most rare and hardly seen ?

1421 There is as much difference betwixt us and our selves, as there is betwixt us and others.

1422 It is very hard in human Actions, to give so exact a Rule, upon the best grounds, that Fortune will not have a Hand in them, and maintain her own right.

1423 Things have divers Lustres, and divers Considerations ; and from thence the diversity of Opinions principally proceed.

One

One considers a Subject in one Aspect, and stops there; another takes it from another Prospect.

1424 Few Men die in an Opinion that it is their last Hour; and there is nothing wherein the flattery of Hope does more delude us. It never ceases to whisper in our Ears, Others have been much sicker without dying; My Condition is not so desperate as 'tis thought, and at the worst, God has done other Miracles. This happens by reason that we set too much value upon ourselves. It seems as if the universality of things were in some measure to suffer by our Dissolution, and that it did commiserate our Condition; for as much as our depraved sight represents things to itself after the same Manner, and that we are of Opinion, they stand in as much need of us, as we do of them. We will make all things to go along with us; whence it follows, that we consider Death as a very great thing, and that does not so easily pass, nor without the solemn Consultation of the Stars; and so much the more think it, as we more value ourselves — None of us lays it enough to Heart, that we are but one.

1425 It most commonly falls out in most Men, that they set a good face upon the Matter (in Sicknes) and speak with great indifferency, to acquire Reputation, which they hope afterwards living to enjoy.

1426 Executions

1426 Executions rather whet (unless they are very cruel) than dull the edge of Vices. They do not beget the care of doing well (that being the work of Reason and Discipline) but only a care not to be taken doing ill — Never Civil Government was by that means reformed.

1427 To be known, is in some sort to have a Man's Life and its Duration in another's keeping. I for my part, hold that I am not, but in myself; and of that other Life of mine, which lies in the knowledge of my Friends (to consider it naked and simply in it self,) I know very well, that I am sensible of no Fruit nor Enjoyment, but by the Vanity of a fantastick Opinion; and when I shall be dead, I shall be much less sensible of it; and shall withal absolutely lose the use of those real advantages that sometimes accidentally follow it. I shall have no more handle whereby to take hold of Reputation; neither shall it have any whereby to take hold of or to cleave to me.

1428 In a great Battel where ten thousand Men are maimed and killed, there are not fifteen that are taken notice of. The Fortunes of above half the World, for want of a Record, stir not from their place, and vanish without Duration. Is it not strange, that even the *Greeks* and *Romans*, amongst so many Writers and Witnesses,
and

and so many rare and noble Exploits, so few are arrived at our Knowledge! Brave Acts many times find not Witnesſes that can give them Life and Memory.

1429 We have not the thousandth Part of Ancient Writings: 'tis Fortune that gives them a ſhorter or longer Life according to her Favour; and it is lawful to doubt whether thoſe we have, be not the worſt, having not ſeen the reſt.

1430 Even thoſe we ſee behave themſelves the beſt; three Months, or three Years after they have been knocked on the Head, they are no more ſpoken of, than if they had never been.

1431 I leſſen the juſt Value of things that I poſſeſs, and over-value others, becauſe they are foreign, abſent and none of mine: For Dominion of itſelf begets a Contempt of what is our own, and over which we have an abſolute Command.

1432 We eaſily enough confeſs an advantage of Courage, Strength, Experience, Activity and Beauty in others; but an advantage in Judgment we yield to none; and the Reaſons that ſimply proceed from the natural arguing of others, we think if we had but turned our Thoughts that way, we ſhould have found it out our ſelves, as well as they. Knowledge, Stile, and ſuch Parts, as we ſee in others Works, we are ſoon enough aware of, if they excel our own:

But

But for the simple Products of the Understanding, every one thinks he could have found out the like.

1433 'Tis commonly said, that the justest dividend Nature has given of her Favours, is that of Sense; for there is none that is not contented with his share. Is it not Reason? for whoever should discern beyond that, would see beyond his Sight. I think my Opinions are good and sound; but who does not think the same of his?

1434 Common and less speculative Souls, are found to be more proper, and more successful in the management of Affairs; and the elevated and exquisite Opinions of Philosophy more unfit for Business. This sharp vivacity of Soul, and the supple and restless volubility attending it, disturb our Negotiations. We are to manage human Enterprizes more superficially and rudely; and leave a great part to Fortune; who dives into, and in his inquisition comprehends all Circumstances and Consequences, hinders his Election, and loses his Opportunities.

1435 Many indeed there are that run rambling and staring about them in Foreign Countries; but few search, observe and learn, which are the true business of Travel.

1436 The Virtue of the Soul does not consist in flying high, but walking orderly; its Grandeur does not exercise itself in Grandeur, but Mediocrity.

1437 It is natural to those who find themselves obnoxious to any Vice, by comparing themselves to those that are worse, to seek to purchase to themselves some shew of Probity.

1438 To have an Estate makes no Man happy; but to use an Estate wisely may bring a Man very far in his way towards it.

1439 Can a Gentleman imagine it half so creditable to swagger it out with the old Name and Title of his rotting Ancestors; as to manifest their yet surviving Virtues in himself, their genuine Off-spring? What a pitiful Credit must it needs be for him, to shew a Stranger a firm and substantial Foundation laid by his Ancestors many Years ago, towards an intended heroick and sumptuous Building; if all this while he have neglected, by his own Virtues, to add a Superstructure proportionable to such a Ground-work?

1440 Nobility without Virtue has just so much Life as it can borrow; and only breathes by the common and ignoble Breath of the People. What does the unworthy Gentleman but go from Door to Door for an Alms of Honour? One throws him in a Sir, another Master, a third a Good your Worship; and with these few Scraps he makes a shift to preserve alive his meagre and raw-bon'd Reputation.

1441 The

1441 The Obligations of recompensing Benefits and Favours received, are Tyes that curb a free Mind. Happy that Man, to whom Heaven hath given a piece of Bread, without Obligations to thank any else but Heaven alone.

1442 Mean Souls do naturally breed sad Thoughts; and in solitude they gather together in Troops, to assault the Unfortunate; which is the Tryal (according to my Observation) wherein the Coward does mostly betray himself.

1443 The dead are past fooling; and those are the soundest Counsels which we receive from (Books, those being) such as advise us without either Passion or Interest.

1444 He is certainly none of the wisest, that spends all his Days in Lewdness and Debauchery; without considering, that of his whole Life, any Minute might have been his last.

1445 The whole World, take it where you will, is but a mere Juggle; and most Actions have Hypocrisy for their Source, and thither they will return again.

1446 'Tis not enough to know the Mine where the Treasure lies, unless the Man has the skill of drawing it out, and making the best use of what he has in his Possession: What are you the better for all the advantages of Wit and Learning, without the

faculty of reducing what you know, into apt and proper Applications.

1447 He that digs in a Mine for his Bread, lives ten thousand times more at ease, than he that with beating of his Brains Night and Day for new Shifts, Tricks, and Projects, is fain to labour to keep himself above Water.

1448 Do ye complain of sudden Death, that have carried Death about ye ever since you were born? That have been entertained with daily Spectacles of Carcases and Funerals? That have heard so many Sermons upon the Subject; and read so many good Books upon the Frailty of Life, and the Certainty of Death? Do ye not know, that every Moment you live brings ye nearer your End? Your Cloaths wear out; your Woods and your Houses decay; and yet you look that your Bodies should be Immortal. What are the common Accidents and Diseases of Life, but so many Warnings to provide yourself for a Remove? Ye have Death at the Table, in your daily Food and Nourishment; for your Life is maintained by the Death of other Creatures. And you have the lively Picture of it, every Night for your Bedfellow (in Sleep.) With what Face can you charge your Misfortunes with sudden Death, that have spent your whole Life, both at Bed and at Board,
amongst

amongst so many remembrances of your Mortality No Man dies suddenly.

1449 *Spanish* (in my Judgment) is the easiest of all Languages, by reason of the Openness and Fulnets of Pronunciation; the agreement betwixt the Tongue and the Text; and the freedom from Apostrophes (which are the knots of a Language) as also for the Proximity it hath with the *Latin*; for the *Spanish* is nothing else but mere *Latin*, take a few *Morisco* Words away, which are easily distinguished by their guttural Pronunciation; and these excepted, it approacheth nearer the *Latin* than *Italian* itself.

1450 Some, like *Jonas* in the Whales Belly, travel much, but see little..

1451 *Themistius* the *Pagan* Philosopher, delivered his Opinion to *Valens* the Emperor; That as God Almighty had infused into his handmaid Nature, a diversity of Operations, and that the Beauty of the Universe consisted in a Proportion of so many differing things; so he was delighted to see himself served by various and sundry kinds of Worship and Invocations.

1452 For want of some knowledge of the Law, some Gentlemen have mightily suffered in their Estates, and become a Prey to their Solicitors and Agents. Nor indeed is he capable to bear any Rule or Office in Town or Country, who is utterly un-

acquainted with *John-an-Oaks*, and *John-a-Stiles*, and with their Terms.

1453 If the Body of Man should grow less (though but an unmeasurable Proportion in seven Years) yet reckoning from the Flood, they would not now remain in the Stature of Frogs.

1454 And so if States and particular Persons had impaired in Government, and increased in Wickedness, proportionably to what old Men affirm they have done from their own Infancy to their Age, all publick Policy had been long since in Confusion; and the congregated World would not suffice now to People a Village.

1456 Writers are apter to be beholden to Books than Men, and are more in Libraries, than in Company; because Books are more in their Possession, being more constant Companions, than dearest Friends: Because also Books are easily opened, and learned Men usually shut up.

1457 The good Fame of the Dead prevails by Example, much more than the Reputation of the Living; because the latter is always suspected by our Envy; but the other is chearfully allowed, and religiously admired: For Admiration (whose Eyes are ever weak) stands still, and at Gaze upon great Things afar off; but when they are near, walks slightly away, as from familiar Objects.

1458 As Truth is the Bound of Historical, so the Resemblance of Truth is the utmost Limit of Poetical Liberty.

1459 All Men that laugh at others, recommend themselves to their own Favours by Comparison.

1460 When a wise and thinking Man comes carefully and seriously to reflect upon all his past Actions, he finds little but vain idle Fooleries, not worthy of the Consideration of a Man, and scarce deserving a serious Thought: And in Truth, would sooner chuse almost any sort of Life, rather than have them plaid over once more; and the very best and pleasantest of them would be very dull and tedious, were they known before-hand.

1461 Words being arbitrary, persuade only as far as they enlighten the Mind: But the Air persuades naturally, and by Impression: It persuades insensibly, and without letting us even know what it is we are persuaded of; for all it can do of it self, is to agitate and trouble.

1462 They which value not Praise, will never do any Thing worthy of Praise.

1463 It deserveth no great Praise to be good amongst the Good: But it's something worth to be good amongst the Ill.

1464 They are most apt to speak Ill of others, that know not how to do well themselves.

1465 We naturally hate Cavillers (and Detractors) who at every Word will thwart us, and seek (as they say) Knots in Bulrushes. And on the other Side, those which seem to consent to our Sayings, either in Words or Gesture, we account for our Friends; we bear them great Affection, and love to be in their Company, taking their Flattery instead of Courtesy and Goodwill: Insomuch that we count him envious or proud, which doth not sooth us in all Things. You shall never hear any Man give the lye to another for Praises, which he shall wrongly and falsly slander him withal.

1466 As Words well uttered shew Eloquence and Learning; so Silence well kept, sheweth Prudence and Gravity.

1467 There is as well Eloquence of Body, as of Mind. *Apuleius* was judged most eloquent for his Countenance, Gesture, and comely moving of his Body, with which he allured his Auditors more, than with a *Copia* of Words. And *Hortensius* took more Pains in trimming up his Body, than in framing of his Speech; so that it was doubtful whether Men ran rather to behold him, than to hear him.

1468 It is an odious Thing for a Man to take upon him Sufficiency, and be prattling in every Matter. As a poor feeble Sophist,

phist, in the Presence of King *Cleomenes*; reasoned of Valour, and Force; the King fell a laughing, saying, If a Swallow should speak of Strength, I should not forbear laughing: But if an Eagle did it, I should hearken to him attentively.

1469 As naturally all Men desire to be had in Honour and Estimation; so in the most part of Men, that Desire is vain and foolish; since it is not founded upon any Desert, nor any Virtue worthy of Honour.

1470 The bent of my Thoughts shall be, rather to mend my self, than the World; which I reckon upon leaving much what I found it.

1471 None can ever love you, that can have no Hopes ever to please you.

1472 To avoid Censure is much harder, than to gain Applause; for this may be done by one great, or wise (or fortunate) Action in an Age: But to avoid Censure, a Man must pass his Life without saying or doing one ill, or foolish (or ill understood) Thing.

1473 I have often said, that what great Thing soever a Man proposed to do in his Life, he should think of atchieving it by fifty Years old.

1474 The easy, and the rich, and the nice, and the lazy, usually grow to endure much, because they can endure little.

1475 There is no better Means to preserve our Esteem with others, than by setting a Value on our selves.

1476 Many blush when they receive Favours, but never any when they bestow them.

1477 The wisest Men are not made in Chambers and Closets crouded with Shelves; but by Habitudes, and active Conversations.

1478 Action is the proper Fruit of Science; and therefore Men should quit the Education of the College, when fit to appear in Business; and take *Seneca's* Advice, *Tamdiu istis immorandum, quamdiu nihil agere animus majus potest; rudimenta sunt nostra, non opera.*

1479 Ever from Good there is a Descent to Evil, and from Evil an Ascent to Good; for Virtue begets Quiet, Quiet Idleness, Idleness Disorder, and Disorder Ruin. In like Manner, Ruin produces Order, Order Virtue, and Virtue Glory, with good Fortune.

1480 Whence the Prudent have observed, that Learning follows Arms; and in all Cities, and Countreys, Captains were before Philosophers: For Virtue and well-governed Arms having obtained Victory,

and Victory procured Quiet, the Fortitude of active Minds cannot be corrupted by any more justifiable Idleness, than the Study of Letters; nor can Idleness with any so fair and specious Pretence, creep into a well instituted Commonwealth.

1481 One of the Ancients said, that among the Perils and Dangers of Life, Solitude was none of the least.

1482 That which makes Men pass such a prejudicial Judgment upon a solitary retired Life, is because they cannot tell how to pass away the Time, nor entertain themselves without Company.

1483 I consider all Riches and Wealth, but only as pretty little Fooleries, and Nuts, which Fortune throws out to Men, just as we do to little Children; pleasing my self with tasting now and then one, which some Accident has flung even to me too; whilst others are struggling and contending who shall get the most.

1484 The more Haste we make in a wrong Way, the farther we are from our Journey's End.

1485 The common People find it easier to believe than judge; and content themselves with what is usual; never examining whether it be true or good, or no.

1486 Folly is never long pleased with the same Thing, but still shifting of Counsels, and sick of it self.

1487 There

1487 There is not any Duty, to which Providence hath not annexed a Blessing; nor any Institution of Heaven, which (even in this Life) we may not be the better for.

1488 What does it concern me, which was the elder of the two, *Homer* or *Hesiod*; or which was the taller, *Hellen*, or *Hecuba*?

1489 Though Business and Conversation are a great Felicity and Solace to human Nature, yet a Life partly of that, and partly of Leisure and Retiredness, is most suitable to the Affairs and Interests of Men.

1490 He is happy in a little (Thing) that has not the Ideas of greater to converse with.

1491 Those who celebrate perpetual Action, and reproach Study with Drowsiness and idle Sloth, ought themselves to be exercised in very advantageous Business; since he that doth nothing to the Purpose, (either of his own Virtue, or the Advantages of Mankind) is guilty of a greater Idleness, than the Imperial Fly-catcher (*Domitian*) could be reproached withal.

1492 Those who take upon them to form the Genius of an Age, are to consider what is useful and likely to occur; and they ought to decline Ideas, that fly too high for Practice and Experience: Such airy Perfections (like Romances) may fill the Head with

with Chimera's, but they can ill be the Directors of Action, which is the Beauty and the Life of Precepts.

1493 To place Wit in a Mode of Words, is little Commendation to the Judgment of him that wears it.

1494 He that writes, puts himself on the ordinary Tryal of his Country; but he that utters only in Junctoes and Cabals, stands alone to the Tryal of his Peers.

1495 To be only admired is a barren Advantage; to be useful, and to be beloved, is what the truly Noble rather covet.

1496 The Mischief the World has received by those strange Opinions invented by Men, who enjoyed a perpetual Vacation from Affairs, remain too great a Reproach of idle Speculation.

1497 That Mind shines with no Lustre at all, which has not been brightned with difficult Affairs.

1498 There is a Sleight in all human Affairs, which though Nature may sometimes happen on, yet can never hit it with so much Certainty and Success as Art may.

1499 That Pleasantness and Gayness, which is childishly called good Humour, so much idolized in the single Life, what is it but a trifling and strange Impertinence? A Thing without all Conduct and Prudence; and after the Follies of Youth are over,
even

even insupportable to those that have the most admired it.

1500 Unexperienced Youth is apt to be affected with Things confidently delivered, though there be sometimes little Sense in them.

1501 They which speak against Marriage, reproach the Practice of their Fathers, and the greatest part of the World.

1502 Great Capacities use to be serious, modest, and unaffected; but now he that owns a little Wit, makes such a Noise with it, as to disturb the quiet and serious Affairs of the World.

1503 It is not always found, that a good Intention can free it self from the Blemishes of an ill Conduct.

1504 'Tis certain they best see their Errors, who discover them by their own Light; and that not only because we find our selves in some Disorder to have them revealed; but also from a certain Pride, that puts us upon justifying all we do; and besides, all the Dexterity of another, can never fit the Perspective to our Sight.

1505 We call it good Humour, to use all manner of Freedom in our Conversation; but it is often found that others will not well interpret what we well design.

1506 In the Day of Death and Judgment, what does a Penny, and a Pound, an empty Purse, and a full Purse differ?

1507 Great

1507 Great is their Peace, who know a Limit to their ambitious Minds, that have learned to be contented with the Appointments and Bounds of Providence; that are not careful to be great, but being great, are humble, and do Good.

1508 To be descended of Wealth, or Titles, fills no Man's Head with Brains, nor Heart with Truth.

1509 O, says the Person proud of Blood, it was never good World, since we have had so many upstart Gentlemen. But what should those have said of that Man's Ancestor, when he started first up into the Knowledge of the World? For he, and all Men, and Families, ay, and all States and Kingdoms too, have had their Upstarts, that is, their Beginnings: Can a Man be Noble by the Means of his Predecessor, and yet the Predecessor less Noble than he, because he was the Acquirer?

1510 It's a rare Felicity to enjoy a quick Wit, and to have Humility (and Discretion) to manage it.

1511 Quick Wits are naturally bold, which many times endangers the Owners.

1512 It's very rare for any that have quick Wits, not to know it themselves.

1513 A rare constant Spirit has he, who amidst Freedom of Mirth, retains a Power to conceal his Secrets.

1514 A Family, through want of Spirit in the Governess, is no less disordered, than by too much Spirit disquieted.

1515 The same Judgment should be made of Mens Styles, as of their Behaviour and Carriage; wherein that is most comely, and hardest to be imitated, which consists of a natural Easiness, and unaffected Grace, where nothing seems to be studied, yet every Thing is extraordinary.

1516 It is but seldom seen that the Poet dies before the Man; for when we once fall in Love with the bewitching Art, we do not use to court it as a Mistress, but marry it as a Wife, and take it for better, or worse, as an inseparable Companion of our whole Life.

1517 For a Man to write well, it is necessary to be in good Humour.

1518 The Liberty of a private Man consists in being Master of his own Time and Actions, as far as may consist with the Laws of God and his Country.

1519 The great Dealers in the World, may be divided into the ambitious, the covetous, and the voluptuous; and all these Men sell themselves to be Slaves.

1520 I do not say, that he who sells his whole Time, and his own Will, for One hundred thousand, is not a wiser Merchant than he who does it for One hundred Pounds; but I will swear they are both
Mer-

Merchants; and that he is happier than both, who can live contentedly without selling that Estate (of Time, and Will) to which he was born.

1521 I will tell you who is a true Freeman, and a true Gentleman: Not he who blindly follows all his Pleasures, but he who rationally guides them; and is not hindred by outward Impediments in the Conduct and Enjoyment of them.

1522 As for the greatest part of Mankind, if they chance at any Time to be without Company, they are like a becalmed Ship; they never move but by the Wind of other Mens Breath, and have no Oars of their own to Steer withal.

1523 It is very fantastical and contradicting in human Nature, that Men should love themselves above all the World, and yet never endure to be with themselves. It is a deplorable Condition this, and drives a Man sometimes to pitiful Shifts how to avoid himself.

1524 Neither he who is a Fop in the World, is a Man fit to be alone; nor he who has set his Heart much upon the World, though he have never so much Understanding: So that Solitude can be well fitted, and sit right, but upon a very few Persons. They must have Knowledge enough of the World to see the Vanity of it; and enough Virtue to despise all Vanity.

If

If the Mind be possessed with any Lust or Passions, a Man were better in a Fair, than in a Wood alone: This is but to retreat from Men, and fall into the Hands of Devils.

1525 The first Work that a Man must do to make himself capable of the good of Solitude, is the very Eradication of all Lusts. In the second Place, he must learn the Art, and get the Habit of Thinking.

1526 If once we be thoroughly engaged in the Love of Letters, instead of being weary with the Length of any Day, we shall only complain of the Shortness of our whole Life.

1527 If we engage into a large Acquaintance, and various Familiarities, we set open our Gates to the Invaders of most of our Time.

1528 I account a Person that has a moderate Mind and Fortune, and lives in the Conversation of two or three agreeable Friends, with little Commerce in the World besides; who is esteemed well enough by his few Neighbours that know him, and is truly irreproachable by any body; and so after a healthful quiet Life, before the Inconveniencies of old Age, goes more silently out of the World than he came in; this *muta persona*, I take to have been more happy in his Part, than the
greatest

greatest Actors, that fill the Stage with Show and Noise.

1529 All the Ostentation of our Grandees, is just like a Fair, of no Use in the World, but horribly cumbersome and inconvenient.

1530 Greatness has no Reality in Nature, but is a Creature of Fancy, a Notion that consists only in Relation and Comparison.

1531 Though a wise Man could pass never so securely through the great Roads of human Life, yet he will meet perpetually with so many Objects and Occasions of Comparison, Grief, Shame, Anger, Hatred, Indignation, and all Passions but Envy (for he will find nothing to deserve that) that he had better strike into some private Path; nay, go so far (if he could) out of the common way, *Ut nec facta audiat Pelopidarum*, that he might not so much as hear of the Actions of the Sons of Adam.

1532 One would think, that all Mankind had bound themselves by an Oath, to do all the Wickedness they can.

1533 We begin not the Cares of Life, 'till it be half spent, and still increase them, as that decreases.

1534 If we could but learn to Number our Days, we should much better adjust our other Accounts; but whilst we never
con-

consider an End of them, it is no Wonder if our Cares for them be without End too.

1535 There's no fooling with Life, when it is once turned of Forty. The seeking of Fortune then, is but a desperate After-Game.

1536 There is some Help for all the Defects of Fortune; for if a Man cannot attain to the length of his Wishes, he may have his Remedy by cutting of them shorter.

1537 There's but little Need to drive away that (Time) by foolish Divertisements, which flies away so swiftly of it self, and when once gone, is never to be recalled.

1538 A little Estate goeth a great way with Men that are neither covetous nor prodigal, but prudently careful.

1539 Seriousness is the greatest Wisdom; Temperance the best Physick; and a good Conscience the best Estate.

1540 It is the greatest Happiness in this Life, to be at Leisure to be good, and to do good.

1541 To be Religious, is to live strictly and severely; for if the Opinion of the other World be false, yet the sweetest Life in this World is Piety, Virtue, and Honesty: If it be true, there be none so wretched and miserable, as the loose, carnal, and prophane Persons.

1542 The

1542 The Pleasures of the Mind are much better than those of the Body, because we feel in the Body nothing but what is present; but in our Mind we are sensible of also what is past, and what is to come.

1543 Nothing is worthy of Praise or Blame, but what is done freely, voluntarily, deliberately, and of Election.

1544 Most Men being not so able to hold and keep to what they have resolved upon, as overcome and enfeebled by the appearance of a present Pleasure; resign up themselves to the Fetters of Lust, and never foresee what is to follow thereupon; and for the same Cause, inconsiderately pursuing a small transitory and unnecessary Pleasure, and such as they might have otherwise (some other way) enjoyed, or wholly wanted without any Offence to Nature; they precipitate themselves into grievous Diseases, into Losses, into Disgraces, and many times into the Penalties decreed by the Laws.

1545 Those things without which Nature cannot subsist, are altogether compendious, and may with great ease, and with the safety of Justice, Liberality, and Tranquility, be obtained.

1546 Those Grandees upon whom the admiring Multitude gaze, as upon refulgent Comets and Prodigies of Glory and Honour, are of all Men most unhappy in
this

this respect, that their Breasts swarm with most weighty and troublesome Cares, that uncessantly gall and corrode their very Hearts.

1547 We ought to be highly thankful to the Wisdom and Bounty of Nature, which made those things easily procurable that are necessary; and those unnecessary that are hard to come by.

1548 Herein consists the Difference between the wise Man and the Fool, that the Wise doth indeed expect things Future, but not depend upon them; and in the mean time enjoys the Goods that are present, and gratefully remembers what is past. But the Fool, fixing all his Thoughts and Dependance upon the Future, makes his whole Life unpleasant and full of Fears.

1549 The only way to heighten Pain to the degree of intolerable, is to exasperate it by Impatience, and oppress and wear out Nature by effeminate complainings; whereas on the other side, nothing doth so much alleviate, mitigate and blunt the edge of any Pain, as Constancy, and custom of Suffering.

1550 Time doth not conduce to the cure of Discontent, by any other way, but only by exhibiting various Occasions of Divertisement (or Avocation) by which the Mind by degrees, taken off from the
cause

cause of its Trouble, is brought at length to almost an absolute forgetfulness of it.

1551 Justice is as it were the common Tye or Ligament, which holds Men together in Peace, and without which no Society can subsist; insomuch as it is a Virtue which gives to every one his due, and provides that Injury may be done to none.

1552 It is Fear alone, which contains Vulgar Men within the bounds of their Duty, and hinders them from committing any thing against either the publick or private Commodity.

1553 Such a Friend is to be sought for, to whom nothing is more in esteem, than Candor, Simplicity and Verity, and who is not morose, querulous and murmuring at all things; but full of Complacency, Alacrity, and pleasant Hopes; that so his Conversation may not sower, but sweeten the Occurrences of Life. But 'tis almost as easy to find a Diamond as big as an Egg, as such an one.

1554 Arrogant Men lose all the benefit of Conversation. Instead of adverting to those sober Discourses which they hear from others, they are perhaps watching to interrupt them by some pompous Story of themselves; or at least in the abundance of their self-sufficiency, think they can say much better things, magisterially obtrude their

their own Notions, and fall a teaching, when it is fitter they should learn.

1555 Men who are accustomed only to the Admiration of themselves, think there is nothing besides themselves worthy of Admiration: These unbred Minds must be a little sent abroad, made acquainted with those excellencies which God has bestowed on other Men; and then they will not think themselves like *Gideon's* Fleece, to have sucked up all the Dew of Heaven; nay perhaps they may find they rather answer the other part of the Miracle, and are drier than their Neighbours.

1556 All Habits do require some little excess of their contrary to their Cure.

1557 It's generally thought none of the best parts of Breeding, to talk much of ones self; for tho' it be done so as not to argue Pride, yet it does Ignorance of more worthy Subjects.

1558 The very same Pride which prompts a Man to vaunt and over-value what he is, does as forcibly incline him to contemn and dis-value what he has; whilst measuring his Enjoyments by that vast Idea he has formed of himself, 'tis impossible but he must think them below him.

1559 After all that God has done to oblige and delight Mankind, scarce any Man is satisfied enough, I will not say to be thankful, but to be patient.

1560 It

1560 It is indeed strange to see how weighty every the trivialest thing is, when a Passion is cast into the Scale with it.

1561 Every disappointment of our Avarice, Ambition and Pride, fills our Hearts with bitterness, and our Mouths with clamours.

1562 When the Mind is once imbittered, it distinguishes not of Objects, but indifferently lets fly its Venom.

1563 He that quarrels at God's distributions, is in the direct Road to defy his Being.

1564 He that would secure himself against the highest Degree, must watch against the lowest; as he that would prevent a total Inundation, must take care of the smallest breach in his Banks.

1565 To sink under every cross Accident, to be still whining and complaining, crying out upon every touch, is a Note of a mean, degenerate Soul, below the Dignity of our reasonable Nature.

1566 The querulous Man is ill Conversation to all Men, though the worst of all to himself.

1567 Freedom is the endearing thing in Society; and where that is controlled, Men are not very fond of associating themselves. 'Tis natural for us to be uneasy in the presence of those who assume Authority over us.

1568 A concluding Face put upon no concluding Argument, is the most contemptible sort of Folly in the World.

1569 Pride is as ill linked with Error, as we usually say it is with Beggary, and in this as well as that, converts Pity into Contempt.

1570 Confidence is so far from a certain mark of Truth, that it is of the Seducer into Falshood; none being so apt to lose their way, as those who out of an ungrounded Presumption of knowing it, despise all Direction from others.

1571 Peremptoriness is a thing that can besit no form of Understanding. It renders wise Men disobliging and troublesome; and Fools ridiculous and contemptible. It casts a Prejudice upon the most solid Reasoning; and it renders the lighter more notoriously despicable.

1572 None are so unconvincible as your half witted People, who know just enough to excite their Pride, but not so much as to cure their Ignorance.

1573 It is indeed strange to see, how suddenly loose Rumours knit into formal Stories, and from thence grow to supposed Certainties.

1574 Hence it comes to pass that idle Stories are so positively related. If we trace this prodigious thing from its Original, its first Element seems to be Idleness; this
diverting

diverting a Man from serious useful Entertainments, forces him upon (the useful refuge of vacant Persons) the enquiring after News; which when he has got, the venting it is his next Business: If he be of a credulous Nature, and believe it himself, he does the more innocently impose it on others; yet then to secure himself from the imputation of Levity, and too easy Faith, he is often tempted to lend some probable Circumstance: Nay if he be of a proud Humour, and have that miserable Vanity of loving to speak big, and to be thought a Man of greater Correspondence and Intelligence than his Neighbours, he would not bate an Ace of absolute Certainty; but however doubtful or improbable the thing is, coming from him, it must go for an indisputable Truth. This seems to be the descent of this unhappy Folly, which yet is often nursed up by a mean or imprudent Education. A Man that hath conversed only with the lower sort of Company, who durst not dispute his Veracity, thinks the false Coin will pass over the World, which went currant among his Father's Servants or Tenants. And therefore we may observe, that this is most usual amongst young Men who have come raw into Company, with good Fortunes and ill Breeding.

1575 He that is peremptory in his own Story, may meet with another that is pe-

remptory in the Contradiction of it; and then the two Sir Positives must have a Skirmish indeed.

1576 If his Hearers do but express a diffidence, either he must sink to a downright Confession that he was a Liar; or else he must huff and bluster, till perhaps he raise a counter-storm, and as he fool'd himself out of his Truth, so be beaten out of his Pretence to it.

1577 To be Knight of the Post to every fabulous Relation, is such a sordid thing, that there can scarce be any name of Reproach too vile for it.

1578 Wise Men are afraid to report improbable Truths.

1579 He that barely relates what he has heard, and leaves the Hearer to judge of the Probability, does as much (I am sure more civilly) entertain the Company, as he that throws down his Gauntlet in Attestation. He as much satisfies the itch of telling News; he as much perswades his Hearers, nay very much more (for those over-earnest Asseverations serve but to give Men suspicion that the Speaker is conscious of his own fallseness) and all this while, he has his retreat secure, and stands not responsible for the Truth of his Relation.

1580 Modesty (in relating a Story) is so amiable, so insinuating a Thing, that all the Rules of Oratory cannot help Men to a
more

more agreeable Ornament of Discourse. A modest Proposal will soonest captivate Men's Reasons; and a modest Relation their Belief.

1581 The Tongue is a busy active Part, will scarce be kept from motion; and therefore if that Activity be not determined to good Objects, it will be practising upon bad. And I believe a great part of its Licentiousness is owing to this very thing.

1582 There are so very few good Themes of Discourse in use, that many are driven to ill, for want of better. Learning is thought Pedantick, Agriculture Peasant-like, and Religion the most insufferable of all.

1583 If in our Converse, we do not interchange sober, useful Notions, we shall at the best but traffick Toys and Baubles, most commonly Infection and Poison.

1584 In Discourses, something is to be indulged to common Civility; more to the intimacies and endearments of Friendship; and a competency to those recreative Discourses which maintain the chearfulness of Society.

1585 Where there is an intimacy of Converse, Men lay themselves open, discover those Passions, those Vices which they carefully veil, when a strange or severer Eye approaches.

1586 He that in any one Condition of Life, hath enough to answer all his Conveniencies; such a Man is more truly Rich, than he whose Revenue is a thousand times greater, if it be not equal either to his Occasions, or to his Mind.

1587 Our Error is, that what we cannot do ourselves, we think no body else can; so we judge of the Wise, by the measures of the Weak.

1588 A plain-dealing sincerity of Manners makes a Man's Life happy. We had better be condemned for Simplicity, than lie perpetually upon the Torture of a Counterfeit.

1589 What wonder is it, if of so many thousand Dangers that are constantly hovering about us, one comes to hit us at last.

1590 One Forest is enough for a thousand Elephants; but the little Body of Man devours more than all other living Creatures.

1591 It is remarkable, that Providence has given us all things for our Advantage that are near at Hand. But Gold and Silver (being both the Instruments of Blood and Slaughter, and the Price of it) Nature has hidden in the Bowels of the Earth.

1592 'Tis a rare thing for a Man in a great Fortune to lay down his Happiness gently.

1593 When

1593 When a Man draws himself into a narrow compass, Fortune has the least mark at him.

1594 He that so much as stops by the way, loses a great deal of a short Life. If an Enemy were at our Heels, what haste should we make; but Death is so and yet we never mind it.

1595 It goes a great way towards the making of a Man faithful, to let him understand that you think him so; and he that does but so much as suspect that I will deceive him, gives me a kind of right to cozen him.

1596 Let us but discount out of a Life of a hundred Years, that Time which has been spent (upon frivolous things) and this large extent of Life will not amount perhaps to the Minority of a wise Man. It is a long Being, but perchance a short Life. And what is the Reason of all this? We live as if we should never die, and without any thought of human Frailty.

1597 It is the great Work of Mankind so to live, as neither to make Life irksome to us, nor Death terrible.

1598 The Mind of Man is more cheered and refreshed, by profiting in small things than by standing at a stay in great.

1599 The breaking off in the midst of that one was about to say, as if he took himself up, breeds a greater Appetite in him

him with whom you confer to know more.

1600 Some have in readines so many Tales and Stories, as there is nothing they would insinuate, but they can wrap it up into a Tale; which serveth both to keep themselves more in guard, and make others carry it with more pleasure.

1601 The original from whence so many discontents arise, is because Men fear as Mortals, and desire as Immortals.

1602 The power and greatness of the Mind consists not in an extraordinary motion of running, but in a firm, constant, and sure pace, and still equal to itself.

1603 To suffer a Man's Heart to be totally subdued by Compassion, may be imputed Facility, Effeminacy, and over Tenderness; whence it comes to pass that the weakest Natures, as of Women, Children, and the common sort of People, are the most subject to it.

1604 Fear, Desire, Hope, are still pushing us on towards the Future, depriving us in the mean time of the Sense and Consideration of the Present: we are never present with, but always beyond ourselves.

1605 I have observed several, who as their Memories supply them with a present and entire review of things, derive their Narratives from so remote a Fountain, and croud them with so many impertinent Circumstances,

cumstances, that though the Story be good in it self, they make a shift to spoil it. I see even those who are pertinent enough, who would, but cannot stop short in their career; for whilst they are seeking out an handsome Period to conclude the Sense, they talk at random, and are so perplexed and entangled in their own Eloquence, that they know not what they say.

1606 Men receive the Precepts and Admonitions of Truth, as generally directed to the common sort, and never particularly to themselves; and instead of applying them to their own Manners, do only very ignorantly and unprofitably commit them to Memory, without suffering themselves to be at all instructed or converted by them.

1607 Trust oftentimes obliges Fidelity; on the contrary, Fear and Diffidence invite and draw on Injury and Offence.

1608 'Tis an excellent way to gain the Heart and conquer the Will of another, to submit, and intrust a Man's Person to him, provided it appear to be frankly done, and without the constraint of Necessity; and in such a Condition that a Man manifestly does it out of a pure and entire Confidence in the Party, at least with a Countenance clear from a cloud of Suspicion.

1609 The Cares and Expence our Parents are at in our Education, point at nothing but to furnish our Heads with Knowledge,

but not a word of Judgment and Virtue. We only toil and labour to stuff the Memory, and in the mean time leave the Conscience and the Understanding unfurnished and void. And like Birds who fly abroad to forage for Grain, bring it home in the Beak, without tasting it themselves, to feed their Young; so our Pedants go picking Knowledge here and there out of several Authors, and hold it at the Tongues end, only to spit it out, and distribute it amongst their Pupils.

1610 We take other Men's Knowledge and Opinions upon trust, which is an idle and superficial Learning; we must make it our own. We are in this very like him, who having need of Fire, went to a Neighbours House to fetch it, and finding a very good one there, sat down to warm himself, without remembring to carry any with him home, where perhaps they might have lighted up a better.

1611 In Conversation I have observed this Vice, that instead of gathering Observations from others, we make it our whole business to lay ourselves open to them; and are more concerned how to expose and set out our own Commodities, than how to increase our old Stock by acquiring new. Silence therefore and Modesty are very advantageous qualities in Conversation.

1612 To acknowledge the Error which we shall discover in our Arguments, tho' only found out by ourselves, is an effect of Judgment and Sincerity.

1613 Obstinacy and Contention are common qualities, most appearing in and best becoming a mean and illiterate Soul.

1614 To recollect, and to correct one's self, and to forsake an unjust Argument in the height and heat of Dispute, are great and philosophical Qualities.

1615 All singularity in our Manners and Conditions, is by all means to be avoided, as inconsistent with civil Society.

1616 It is a very great Presumption to slight and condemn all things for false, that do not appear to us likely to be true; which is the ordinary Vice of some that fancy themselves wiser than their Neighbours.

1617 The Novelty, rather than the Greatness of things, tempts us to enquire into their Causes.

1618 That which we commonly call Friends and Friendships, are nothing but Acquaintance and Familiarities, either occasionally contracted, or upon some design, by means of which there happens some little intercourse betwixt our Souls. But in true Friendship, they mix and work themselves into one Piece, with so universal a Mixture that there is no more sign of the Seam by which they were first conjoined.

1619 Every

1619 Every one gives the title of Barbarity to every thing that is not in use in his own Country; as indeed we have no other level of Truth and Reason, than the Example and Idea of the Opinions and Custom of the Place wherein we live: There is always the true Religion, there the perfect Government, and the most exact and accomplish'd usance of all things.

1620 The estimate and valour of a Man consists in the Heart and in the Will; there his true Honour lives. Valour is Stability, not of Legs and Arms, but of the Courage of the Soul; it does not lie in the Valour of our Horse, or our Arms, but in our own.

1621 Those Actions that carry a shew of Virtue have commonly nothing of its Essence, by reason that Profit, Glory, Fear and Custom, and other such like foreign Causes put us in the way to produce them.

1622 Indigence is as frequently seen to inhabit with those who have Estates, as with those that have none; and peradventure, it's then far less grievous when alone, than when accompanied with Riches.

1623 The last stroke to a Business seems to draw along with it the performance of the whole Action.

1624 I hate and avoid Chess, because it is not Play enough; it is too grave and serious a Diversion, and I am ashamed to lay out as much

much Thought and Study upon that, as would serve to much better uses.

1625 To be eminent, and to excel above the common rate in frivolous things, is nothing graceful in a Man of Quality and Honour.

1626 'Tis a strong evidence of a weak Judgment, when Men approve of things for their being rare and new, or yet for the difficulty; where Virtue and Usefulness are not conjoined to recommend them.

1627 There are few Men who durst publish to the World, the Prayers they make to Almighty God.

1628 Every one lays Weight upon the Sin of his Companion, but lightens his own.

1629 He who confers a Benefit on any one, loves him better, than he is beloved again.

1630 It's easy to Translate such Authors where there is little but the Matter itself to express: But such wherein the Ornament of a Language and Elegancy of Stile is the main Endeavour, are dangerous to attempt, especially when a Man is to turn them into a weaker Idiom.

1631 If a Man was wise, he would take the true Value of every thing according as it was more utile and proper to his Life.

1632 The

1632 The reason that Men do not doubt of many things, is, that they never examine common Impressions (and Beliefs). They do not examine whether such and such a thing be true, but if it has been so and so understood. It is not enquired into, whether *Galen* has said any thing to the purpose, but whether he has said so or no.

1633 The Soul (by reason of its anxiety and impotence) being unable to stand by its self, wanders up and down to seek out Consolations, Hopes and Foundations, and alien Circumstances, to which she adheres and fixes: And how light or fantastick soever Invention delivers them to it, relies more willingly, and with greater assurance upon them, than itself.

1634 Wit is a dangerous Weapon, even to the Possessor, if he knows not how to use it.

1635 Whatever is preach'd to us, and whatever we learn, we should still remember, that it is Man that gives, and Man that receives; 'tis a mortal Hand that presents it to us, 'tis a mortal Hand that accepts it.

1636 In a Danger, I do not so much consider how I shall escape it, as of how little importance it is whether I escape it or no. Not being able to govern Events, I govern myself to them, if they will not apply themselves to me.

1637 There

1637 There is as much vanity and weakness of Judgment in those who profess the greatest Abilities, who take upon them learned Callings, and bookish Employments, as in any other sort of Men whatsoever.

1638 Our Education commonly is not intended to render us good and wise, but learned. It hath not taught us to follow and embrace Virtue and Prudence, but hath imprinted in us their Derivation and Etymology; it hath culled out for us not such Books as contain the soundest and truest Opinions, but those that speak the best *Greek* and *Latin*, and by these quaint Words, has instilled into our Fancy the vainest humours of Antiquity. But a good Education alters the Judgment and Manners.

1639 Nature has presented us with a large faculty of entertaining ourselves alone, and often calls us to it; to teach us that we owe ourselves in part to Society, but chiefly and mostly to ourselves.

1640 Lying is a base unworthy Vice, a Vice that one of the Ancients pourtrays in the most odious Colours, when he says that it is to manifest a contempt of God, and withal a fear of Man.

1641 Our Intelligence being by no other way to be conveyed to one another but by speaking, who falsifies that betrays publick Society, breaks all our Correspondence, and dissolves all the tyes of Government.

1642 Every

1642 Every one thinks that the sovereign Stamp of human Nature is imprinted in him, and that from it all others must take their Rule; and that all proceedings which are not like his, are feigned and false. Is any thing of anothers Actions or Faculties proposed to him? The first thing he calls to the Consultation of his Judgment is his own Example; and as matters go with him, so they must of necessity do with all the World besides. This is a dangerous and intolerable Folly.

1643 So much are Men enslaved to their miserable Being, that there is no Condition so wretched they will not accept, provided they may live.

1644 There is a certain sort of crafty Humility that springs from Presumption; as this, for example, That we confess our ignorance in many things, and are so courteous as to acknowledge, that there are in the works of Nature some Qualities and Conditions that are imperceptible to us, and of which our Understanding cannot discover the Means or Causes. By this honest Declaration we hope to obtain, that People shall also believe us of those that we say we do understand.

1645 Health is a most precious thing, and the only one in truth meriting that a Man should lay out not only his Time, Sweat, Labour and Goods, but also his Life

Life it self to obtain it, for as much as without it Life is injurious to us. Pleasure, Wisdom, Learning, and Virtue without it, wither away, and vanish; and in the most quaint solid Discourses that Philosophy would imprint in us to the contrary, we need no more but oppose the Image of *Plato* being struck with an Appoplexy, and in this Presupposition to defy him to call the rich Faculties of his Soul to his Assistance.

1646 I am not ambitious that any one should love and esteem me more Dead than Living. The Humour of *Tiberius* is ridiculous, yet common; who was more solicitous to extend his Renown to Posterity, than to render himself acceptable to Men of his own Time.

1647 My Art and Industry have been ever directed to render me good for something; and my Studies to teach me to do, and not to write. I have made it my whole Business to frame my Life; this hath been my Trade and my Work.

1648 I do not hate Opinions contrary to mine own. I am so far from being angry to see a Discrepancy betwixt mine and other Mens Judgments, and from rendering my self unfit for the Society of Men, for being of another Sense and Party than mine, that on the contrary (the most general way that Nature has followed, being Variety, and more

more in Souls than Bodies ; forasmuch as they are of a more supple Substance, and more susceptible of Forms) I find it much more rare to see our Humours and Designs jump and agree. And there never was in the World two Opinions alike. The most universal Quality is Diversity.

1649 There is a kind of I know not what Congratulation in well-doing, that gives us an inward Satisfaction, and a certain generous Boldness that accompanies a good Conscience. A Soul daringly vicious, may peradventure arm it self with Security, but cannot supply it self with Complacency and Satisfaction.

1650 We chiefly who live private Lives, not exposed to any other View than our own, ought to have settled a President within our selves, by which to try our Actions; and according to that, sometimes to encourage, and sometimes to correct our selves. You your self only know, if you are cowardly and cruel, loyal and devout; others see you not, and only guess at you by uncertain Conjectures, and do not see your Nature so much as your Art; rely not therefore upon their Opinions, but stick to your own.

1651 We prepare our selves for eminent Occasions, more out of Glory than Conscience. The shortest way to arrive at
Glory,

Glory, should be to do that for Conscience, which we do for Glory.

1652 That Man is very miserable, who hath not at Home where to be by himself, where to entertain himself alone, or to conceal himself from others. Ambition sufficiently plagues her Profelytes, by keeping themselves always in Shew, like the Statue of a publick Place. A great Fortune is a great Slavery.

1653 We do not much consider Subjects as single in themselves; but they are little and superficial Circumstances that wound us. The Remembrance of a Farewel, of the particular Grace of an Action, of a last Recommendation afflict us: The Sight of *Cæsar's* Robe troubled all *Rome*, much more than his Death had done.

1654 I hate a froward and pensive Spirit, that slips over all the Pleasures of Life, and seizes and feeds on nothing but Misfortunes.

1655 A Man must see and study his Vice to correct it; they who conceal it from others, commonly conceal it from themselves; and do not think they Sin close enough, if they themselves see it. They withdraw and disguise them from their Consciences. I have enjoined my self to dare to say all that I dare do.

1656 To be very secret, a Man must be so by Nature, not by Obligation.

1657 You

1657 You shall find in some a graceless kind of Modesty, that makes a Man ashamed of requiting an Obligation, because 'tis a Confession that he has received one.

1658 Benefits are so far acceptable, as they are in a Capacity of being returned; but once exceeding that, Hatred is returned instead of Thanks.

1659 Praise is always pleasing, let it come from whom, or upon what Account it will; yet ought a Man to understand why he is commended, that he may know how to keep up the same Reputation still.

1660 I think nothing so dear and costly, as that which is given me; and that because my Will lies at Pawn under the Title of Ingratitude; and more willingly accept of (Services) that are to be sold; being of Opinion, that for the last I give nothing but Money, but for the other I give my self.

1661 As giving is an ambitious and authoritative Quality; so is accepting a Quality of Submission.

1662 'Tis my Opinion, that a Man should lend himself to others, and give himself only to himself.

1663 No one distributes his Money to others, but every one distributes his Time and his Life. There is nothing of which we are so prodigal, as of those two Things,
of

of which to be thrifty, would be commendable and useful.

1664 Who does good principally for his own Satisfaction, will not be much troubled to see Men judge of his Actions contrary to his Merit.

1665 With very little ado I stop the first Sally of my Emotions, and leave the Subject that begins to be troublesome, before it transports me.

1666 We guide and govern our Affairs in their Beginnings, and have them in our own Power; but afterwards, when they are once at Work, 'tis they that guide and govern us, and we are to follow them.

1667 Those who through Bashfulness being soft and facile to grant whatever is desired of them, are afterwards as frail to break their Word, and to recant.

1667 Renown does not follow all good Deeds, if Novelty and Difficulty be not conjoined.

1668 To forbear doing, is oft as generous as to do, but 'tis less in the Light.

1669 There is nothing to be got in having begun to do a Courtesy, unless we go through with it.

1670 This ordinary Phrase of Pastime, and passing away the Time, represents the Usage of those wise sort of People, who think they cannot have a better Account of their Lives, than to let them run out, and slide

slide away; to pass them over, and to baulk them, and as much as they can, to take no Notice of them; and to shun them, as Things troublesome and contemptible.

1671 Let us manage our Time as well as we can, there will yet remain a great deal that will be idle and ill employed.

1672 Our Thoughts are our own, whilst we keep them chained up in our Breasts; but if once we suffer them to take Air in Words, they become another Man's, who may make Use of them to our Ruin.

1673 Books are but Men turned inside out, or metamorphos'd into Letters; against whom (thus surviving themselves) the Stroke of Death cannol prevail.

1674 Every Man has his Genial Vices, his Constitutional Errors; and though he may appear a Saint in all Things else, yet in these he will still be a Sinner.

1675 As Sports refresh a Man that is weary, so they weary him when he is refresh'd.

1676 A Disgrace put upon a Man in Company is unsupportable: It is heightened according to the Greatness, and multiplied according to the Number of the Persons that hear it.

1677 Some do seldom any Thing which they wish not to do again; and are wise only after a Misfortune. Such suffer much for their

their Knowledge, and a great deal of Folly it is that makes them wise Men.

1678 A meddling Man is one that has nothing to do with his Business, and yet no Man busier than he. He will take you aside, and question you of your Affair, and listen with both Ears, and look earnestly, and then it is nothing so much yours as his; he snatches what you are doing out of your Hands, and cries give it me, and does it worse, and lays an Engagement upon you too, and you must thank him for his Pains. He lays you down a hundred wild Plots, all impossible Things, which you must be ruled by per-force; and he delivers them with a serious and counselling Forehead; and there is a great deal more Wisdom in his Forehead, than in his Head.

1679 A Flatterer is the Picture of a Friend; and as Pictures flatter many times, so he oft shews fairer than the true Substance. His Look, Conversation, Company, and all the Outwardness of Friendship more pleasing by Odds; for a true Friend dares take the Liberty to be sometimes offensive.

1680 This is one sure Mark of him, that he is never first angry, but ready, though upon his own Wrong, to make Satisfaction. Therefore he is never yoak'd with a poor Man, but such an one whose
For-

Fortunes may tempt his Pains to deceive him.

1681 Some there are, who perform all their Duty to God in Hearing, and shew the Fruit of it in Talking.

1682 A staid Man is one that is not scattered into many Pieces of Business, but that one Course he takes, goes through with: One that thinks what he does, and does what he says, and foresees what he may do before he purposes.

1683 There is more Difficulty in following Nature in Abundance, than in Necessity.

1684 How infinitely should we entangle our selves, if we could sit down and obtain our Wishes.

1685 The Slave that hath ever tugged at the Oar, by a long Use hath mingled Misery with Nature, and can now endure it without complaining: But when a soft Wanton comes to the Galley, every Stroak is a Wound to his Soul.

1686 It's one of the greatest Miseries on Earth, wholly to depend upon others Favours.

1687 Had we the true Reins of our Passions and Affections, outward Occasions might exercise our Virtues, but not injure them.

1688 When Men plot upon us to Entrap and Snare us, they do but second our In-

Inclinations; and if they did not see a kind of Invitement from our selves, they would never dare to begin. When others Flatteries shall join with the great Flatterer, a Man's self, he is then in the way to be wrought upon. A Man's own Heart is as arch a Traytor, as any he shall meet withal; we trust it too much, and know it too little.

1689 None but the most villanous Man will deceive him that had been safe but for trusting him.

1690 It's not good too far to pursue a Victory. *Sigismund* said true, He hath conquered well, that hath made his Enemy fly. We may beat them to a desperate Resistance, that may ruin us.

1691 As he that suffers thinks his Disgrace more noted for the other's Eminency; so he thinks his own Honour will be the more, when he hath accomplished his Revenge; whereby (in some Kind) he hath raised himself to be his Superior's Equal.

1692 We are all here Fellow-Servants; and we know not how our Grand Master will brook Insolencies in his Family.

1693 We can converse with nothing, but will work upon us, and by unperceived Stealth of Time, assimilate us to it self. The Choice therefore of a Man's Company, is one of the most weighty Actions of our Lives; for our future Well or Ill-being depends much on that Election: If we

R

chuse

chuse ill, every Day declines us to worse; we have a perpetual Weight on us, that is ever sinking us down to Vice. But if we chuse well, we have a Hand of Virtue gently lifting us to a continual rising Nobleness.

1694 We seldom see different Dispositions entirely loving; and Nature, that makes us love our selves, makes us (with the same Reason) love those that are like us.

1695 If the Minds be consonant, I think the best Friendship is between different Fortunes. He that is low, looks upwards with a greater loving Reverence; and he that is high, looks downwards more affectionately, when he takes it for his Honour to favour his Inferior, whom he cannot chuse but love the more for magnifying him.

1696 Whatever is not Pain or Sufferance, might well be born without Grumbling, did not other Objects draw away our Souls from that we have, to those Things we see we have not.

1697 The proud Man scorns a Corrector, and thinks it a Disparagement to learn. And the Cholerick Man admits no Counsel that crosseth him: So if ever they hear any Faults, it must be from an Enemy in Disdain; or from a Friend that must resolve to lose them by it.

1698 Ingratitude makes the Author the worse, but the Benefactor rather the better.

1699 In Friendship it is an odious Vice, to let a Man run on in Absurdities, for fear of displeasing by telling him the Fault.

1700 We many times forbear good Actions, for fear the World should laugh at us.

1701 Jealousy is a Gin which we set to catch Serpents in, which as soon as we have caught them, sting us.

1702 Jealousy is the worst of Madness; we seek for that which we would not find; or if we do, what is it we have got, but matter of Vexation? Which we came so basely by, as we are ashamed to take Notice of: So we are forced to keep it boiling in our Breasts, to our Hazard, for want of Vent.

1703 Neglect will kill an Injury sooner than Revenge.

1704 He that will question every disgraceful Word which he hears is spoken of him, shall have few Friends, little Wit, and much Trouble.

1705 The honest Man takes more Pleasure in knowing himself honest, than in knowing that all the World approves him so. Virtue is built upon it self.

1706 In noble Natures, I never found it fail, but that those who suffered for them they ever loved entirely.

1707 There are those that will do as *Fabius* said of *Syphax*, viz. keep Correspondency in small Matters, that they may be trusted and deceive in greater.

1708 Some laugh at me for being Sober; and I laugh at them for being Drunk: let their Pleasures crown them, and their Mirth abound; the next Day they will stick in the Mud.

1709 *Italy, England, France and Spain*, are as the Court of the World. *Germany, Denmark and China*, are as the City. The rest are (most of them) Country and *Barbarism*.

1710 Travel makes a wise Man better, and a Fool worse. A travelling Fool is the shame of all Nations: He shames his own by his weakness abroad; he shames others, by bringing home their Follies alone.

1711 Grave Natures are the best for Travel; they are not so apt to take a Soil, and they observe more; but then they must put on an outward Freedom with an Inquisition seemingly careless.

1712 Some will preamble a Tale impertinently, and cannot be delivered of a Jest, till they have travelled an Hour in Trivials. Thus they spoil a good Dish with unfavoury Sauce, and improper Farcements.

1713 Tedious

1713 Tedious Admonitions dull the advised, and make the Adviser contemptible.

1714 Assuredly while a Man is tossed among Men and Business, he cannot so enjoy himself, as when he is secluded from both these. And it is a Misery when a Man must so apply himself to others, as he cannot have leisure to account with himself.

1715 We are led along by Hope to the Ends that are appointed us; and by an uncertain way we come at last to a certain End; which yet we could neither know, nor avoid.

1716 If Fate be certain, it can be no good to know it, because we cannot prevent it. If it be uncertain, we search in vain to find out that which may not be. So either way we hazard for unhappiness.

1717 He that gets an Estate will keep it better than he that finds it.

1718 Him that tells me my Fault (aiming at my good) I must think wise and faithful; wise in spying that which I see not, faithful in a plain Admonishment, not tainted with Flattery.

1719 A foolish Sentence dropp'd upon Paper, sets Folly upon a Hill, and is a Monument to make Infamy eternal.

1720 When I tell an improbable Truth, I use strong affirmations to make the Auditors believe it; and if they chance not to believe it for all that, I must needs

come off very badly; for they think either that I believe it not myself, and so intend to put upon them; which they cannot but resent ill, as supposing I take them for Persons of fleet Judgment: If they think I believe it my self, they question my Judgment, and so secretly despise me.

1721 Whatsoever good Work a Man doth with Labour, the Labour vanisheth, but the Good remains with him that wrought it. But whatsoever Evil thing he doth with Pleasure, the Pleasure flies, but the Evil still resteth with the Actor of it.

1722 Some Men have good natural Sense, and good Learning too, and yet are not able to express it; those are like a Clock without an Hand to it, which may go right to itself, but we have no way to know it.

1723 Pitiful! that Man should so care for Riches as if they were his own; yet so use them as if they were anothers: That when he might be happy in spending them, will be miserable in keeping them; and had rather dying leave Wealth with his Enemies, than being alive relieve his Friends.

1724 'Twas a witty Reason of *Diogenes*, why he asked a Half-penny of the Thrifty Man, and a Pound of a Prodigal; the first he said might give him often; but the other e're long would have nothing to give.

1725 Man is never quite miserable, till Conscience turns his Enemy.

1726 There

1726 There is no Man that lives well, but shall be suspected for self-conceited; he cannot for his Life, but sometimes light into lewd Company. If he continues Society with them, he endangers his Soul, either by participating of their bad Actions, or else by conniving at them. If he shall labour to avoid such bad Associates, or being unhappily fallen among them, seek for a present Escape; then Pride and a high Conceit of himself (and affected Singularity and Hypocrisy) is guessed the motive of his departure. But it is better I leave them, and be thought proud wrongfully, than to stay with them, and be known bad certainly.

1727 'Tis better to suffer Injuries, than offer them; he may be good that bears them, he must be ill that proffers them.

1728 He that lives long, hath only the Happiness to take a larger taste of Miseries.

1729 If a Man cannot know by a Friend wherein he offends; his Enemy will be so much his Friend, as to shew him his Faults; 'twas a good Speech of *Diogenes*, We have need of faithful Friends, or sharp Enemies.

1730 That Stone which Injury casts, in the end lights on her self.

1731 There is no Man so badly inclined but would gladly be thought good; no Man so good already, but would be accounted somewhat better. — Such a divine and amazing Majesty there is in Good-

ness, that all desire to wear her Livery, though few care to perform her Service.

1732 'Tis a fair Booty makes many a Thief, that if he had missed of this Accident would perhaps have lived honestly.

✓ 1733 Not Possession, but Use, is the only Riches.

1734 I observe none more liable to the World's false Censure, than the upright Nature, that is honest and free: For many times, while he thinks no ill, he cares not though the World sees the worst of his Actions, supposing that he shall not be judged worse than he knows himself; but the World being bad itself, guesses at others by its own, so concludes bad of those that are not.

1735 If I be pleased with my self (and my Fortune) who can add to my Happiness? As no Man lives so happy, but to some his Life would seem burthensome; so we shall find none so miserable, but we shall hear of another that would change Calamities.

1736 To have been happy, is wretched; to be happy, momentary; to may be happy, doubtful: All that the World yields is uncertainly good, or certainly ill.

1737 A good Name is hard to get, and harder to keep; like a Glass of most curious Workmanship, long a making, and broke in a Moment. That Reputation which is not gotten, but by a continued habit of
many

many Virtues, is by one short vicious Action lost for ever.

1738 Our good Name is in the Hands of others, not our selves; in the Custody not of the good and discreet only, but also of Fools, Knaves, Villains; who though they cannot make us worse to our selves, yet how vile may they render us to others.

1739 All earthly Delights I find sweeter in the Expectation, than the Enjoyment; all spiritual Pleasures more in Fruition, than Expectation.

1740 Whatsoever temporal Felicities we apprehend, we cull out the Pleasures and overprize them; the Perils and Molestations we either not see, or not think of.

1741 Humility in a Person of low degree, is taken not for a Virtue, but for a poor dunghilly Spirit; and so it scarce ever raiseth the Poor Man, but rather keepeth him down still. But when it's found in a Person of Quality, it's the most certain Road to the higher Honour; for it createth Love, and taketh away Envy.

1742 Every Man's Actions are according to his Mind, tedious or delightful; for be it never so laborious and painful, if the Mind entertain it with delight, the Body gladly undergoes the trouble; and is so far at the Mind's service, as not to complain of the Burthen (what Pains Men take in Hunting) and tho' it be never so full of

Pleasure that might smoothe the Senses, yet if the Mind distastes it, the Content turns to Toil and Vexation.

1743 But this Mind of ours to any thing, is oftener guided by Appetite, than Reason: *Hinc ille Lacryme.* This is the common Source of all the Evil we do, and most of the Grief we suffer.

1744 We often increase our Sorrows, by vainly striving against unconquerable Fate.

1745 As 'tis an happiness to say I have been wretched, so it is a misery to say I have been happy.

1746 We are more sensible of Pain than Pleasure. — Many great Joys are not so pleasant, as one Torment proves tedious. Vexations are for this World; Joy is a thing for hereafter.

1747 That Man pays dearly for Gold, who sells himself to Damnation to purchase it.

1748 It is possible a Man may acquire an Estate at Court, but it's more probable he may lose one. That which is got there, through how many Curses and Imprecations it passes! that which is lost, how many Tears and Imprecations attend it.

1749 He that loves you extreamly, may as extreamly hate you; moderate therefore and sober Friendship, is much more preferable (than passionate.)

1750 The

1750 The Mind of Man is like a Field, which being tilled and manured, rewards the Pains of the covetous Husbandman; but if neglected, produces nought, but unwholesome Herbs, and unprofitable (or poisonous) Weeds.

1751 Your active and brisk Souls are the most agreeable to Society and Conversation; while your dull and phlegmatick Person is neither fit for others Company, nor his own.

1752 But there is a vast difference between the dull Person that is really so, and the thinking Person that seems so: Though both are not good Company for others, yet the latter is excellent Company to himself.

✓ 1753 There is a kind of good Angel waiting upon Diligence, that ever carries a Lawrel in his Hand to crown her.

1754 How unworthy was that Man of the World, or the Enjoyments of it, that never did ought, but lived and died in it?

1755 The Courtier for his Interest complies with every one, is always gay, chearful and complaisant, and makes this his Humour to borrow the Companies.

1756 A seeming Negligence is very graceful, — but nothing is more absurd and foolish than an affected Negligence.

1757 Converſing

1757 Converſing much makes a Man bold and confident; and engaging in Buſineſs, fits for more.

1758 Whiſt Drolls and Buffoons think to fool others, they become themſelves really what others are in their Imagination.

1759 The reſuſing or accepting of Praise rationally and diſcreetly, is as great a tryal of a wiſe Man, as the Cupel is of Silver.

1760 A verbal Tranſlation is not nicely to be affected, becauſe the Spirit and Grace of two Languages is commonly loſt by it; and methinks it reſembles Arras Hangings turned the wrong ſide outwards; all the Parts appear miſhapen and deformed.

1761 Many have been highly eſteemed for this only reaſon, that they were of a gay and chearful Humour, and by the help of their airy Wit and Fancy, have prettily raiſed themſelves to Titles of Honour, and large Revenues, ſooner than thoſe that have atchieved difficult Employments.

1761 How ridiculous a ſight is a vain young Gallant that bristles with his Plumes, and ſhakes his giddy Head like an empty Bottle, and plunders the Air and the Earth, to adorn a Body viler than the Worms that have ſpun out their Bowels to make him fine, and then winds it into an hundred mimical odd Shapes; and all this to no other purpoſe, but to get poſſeſſion of a Miſtreſs,

Mistress, that is a verrier Trifle than himself.

1762 Who is there, that reckons himself so wholly inconsiderable, as to be willing to stand for a pure Cypher, and to be look'd upon as perfectly insignificant in the Account of the World.

1763 All Circumstances considered, we have more reason to be afflicted than to be jovial; for our Life is but a little Span, and that is divided betwixt Folly and Misery, and doing nothing, and that which is to no effective purpose.

1764 A Lyar violates that tacit universal Contract of Mankind, implied in all their Commerce and Intercourses. When he is once known, no body will give Credit to any thing he shall say, be it never so true, upon the bare Authority of his Report, nor regard his Words more than a mouthful of fugitive Breath.

1765 Lying is an argument of a cowardly poor Spirit; tho' it may chance to serve a present turn, yet it enhances the Guilt of the Crime, and when it is detected makes a Man look like a pitiful baffled Fellow; whereas the brave and magnanimous Person, does not sneak, but speaks Truth, and is as bold as a Lion.

1766 He that has nothing but his Ex- traction and Titles to set him forth, is no better than his great Grandfather's Tomb.

✓ 1767 A plentiful Fortune, if not wisely managed, is a great Incumbrance and a Snare.

1768 He that boasts of his own Knowledge, does but proclaim his Folly: For (if you observe it) he talks loudest that understands least.

1769 To refuse Dignities and Preferments out of a seeming lowliness of Mind, and contempt of the World, and underhand to strive to obtain them, or else to propagate his Fame by the Renunciation, is a piece of abominable Falshood, and arrogant Humility not to be endured.

1770 Some when their Opinion is asked, fumble with their Buttons, and suffer themselves to be oppressed with an unseasonable Bashfulness, so as to talk fearfully, and to move their Body up and down all the while, as if they were in Pain, and to look sneakingly as if they had committed a Theft, and were doing Penance for it, and to preface what they have to say with tedious and insignificant Apologies. Thus they detain the Company, and protract the Time with empty Preambles; and while they are making ridiculous Excuses, they might have answered the Question, and dispatch'd the Case.

1771 They will sit lowest, and when you intreat them to move higher, they go back (like a fearful Horse that has been newly

newly beaten) and are put out of order; especially when they come to a Door, for they will by no means go before, but make long Speeches, and wheel about and defend themselves with their Hands and Arms, and make odd Faces; and you must quarrel and almost fight with them, before you can get them on; and this interrupts the Pleasure of your Walk, and sometimes hinders important Business.

1772 Singular Benefits may be reaped from Obloquies, if we study to improve them to their richest Advantage — The Venom of a viperous Tongue may be converted into Treacle.

1773 To be a professed open Adversary, hath something of Gallantry in it; but to betray with (a Kindness and) a Kiss is the most wretched Inhumanity imaginable.

1774 Altho' it may highly please Men to be honoured and courted by others; yet if they perceive that it is merely artificial, they do not only take it unkindly, but resent it as a great Affront: — for cogging Dissemblers plainly declare, that they believe them whom they entice and endeavour to entrap, to be so vain and arrogant, and withal so dull and stupid, that it is no difficult matter to catch and deceive them.

1775 They who use Compliments out of a fond Affectation to serve other Ends than those of Civility and Friendship, demonstrate

strate themselves to be Persons of a fantastick light Temper, and of very little Employment. The Soul is a mighty busy thing, and if it be not exercised about serious Affairs, 'twill exert and spend its activity upon Trifles: And because these Formalities are represented to their Eyes, and have a pretty Aspect, and look like marks of singular Education, and are not hard to be compassed, they addict their Minds extreamly to the Study of them; but Matters of weightier concernment, they can by no means endure to learn; they are too strong for their effeminate Understandings to encounter.

1776 He that is exceeding wealthy, and wants a comely genteel Carriage to set him off, looks just like an Ass laden with Gold.

1777 'Tis extream baseness to lift a Man up meerly that his Fall may be the greater.

1778 None can be constrained to relinquish his own Opinions, nor is it equal to make your Apprehension the measure of anothers; you differ from him as much as he does from you; and whether you are in the right or wrong, is not to be determined by your partial self. And if you but seriously consider how closely the generality of Men are wedded to their own Conceptions, and how fondly they doat upon the Brats of their own Fancy, and how unwilling they

they are to be accounted ignorant, and withal, how uncomely a Thing it is to contend about a Goats-beard, or a Lock of Wool (and truly most vehement Altercations are of no higher a Concernment) and what a Disturbance all this is to the Company; you will (doubt not) be extreamly cautious how you engage in a verbal Combat.

1779 Words are the Pictures of our Thoughts; and next to Reason, Speech is the main Thing that distinguishes Societies of Men from Herds of Beasts.

1780 We love and desire the present Pleasure, be it never so pernicious; and will suck the Honey, though we are stung to Death for it.

1781 One Action is an Introduction to a second, and that to a third; and then comes Frequency, and afterwards Pleasure, and that begets an Habit; and Custom has in it a moral Efficacy, to render a Thing sweet and easy.

1782 You will meet with some, whose Parts taken asunder, are pretty enough, but set together, make up a very ill Face, and look as if they had been borrowed from several Persons.

1783 Small Transgressions become great by frequent Repetitions and Delight; and the less they are, the greater Diligence must be exercised to discover and avoid them;

them; and if they are not heeded at first, they'll pass, e'er you are aware, into a Custom.

1784 To what base Uses may we return? why may not Imagination trace the noble Dust of *Alexander*, 'till it find it stopping a Bung-hole?

1785 Some e'en pull a Man's Ears off his Head, with telling out their Tale.

1786 You may take this for a general Rule: Those Trades which ask most with an Apprentice, are uncertaintest of thriving, and require the greatest Stocks to set up with. Also when a Man breaketh of such a Trade, he can scarce ever set up again, for want of a new Stock. But yet if a Man thrive in it, he groweth richer than any can of other Trades.

1787 Affability is a very advantageous Thing to Persons of Quality. For their Inferiors believing that those who use these pleasing Respects and Compliments, do as it were make themselves their Equals, are thereby induced, and assured that they need not fear fully to open and discover to them their Thoughts and Designs, as if it were to their Friends. So that in a Moment they get the Keys of Mens Hearts.

1789 A Liar, in Effect, ruins and betrays Commerce betwixt Man and Man; which cannot subsist, except by the Belief we have one of another.

1790 Lying

1790 Lying for Pastime and Sport, is fitter rather for a Fool, than a Gentleman of Reputation and Honour.

1791 I must confess I hold those inexcusable, that praise a Man with an Intent to deceive him (or puff him up so, as to make a proud Fool of him:) But when we praise a Man, only to sooth and content him, without any wicked Design; or to eschew any Evil; or for some (lawful) Good we may hope for, without prejudicing another Man; this Flattery is more excusable in Conversation.

1792 His Religion is not properly an Act of his Soul, but the Exercise of his Body, the meer Work and Labour of his Nerves and Muscles.

1793 Many that travel rather gratify their Fancies, than improve their Understandings, they go out Blockheads, and return Fops.

1794 'Tis Opinion, and not real Use, that sets the Price of Things. If I had a Manuscript of *Virgil's* own Hand-writing, though it were defective in an hundred Places, and scarce legible in any, yet I am certain I could purchase a very good Library for it.

1795 An Author not licensed by common Vogue (as well as Authority) looks like one with the Plague-sore upon him; every

every one is ready to write, *Lord have Mercy upon him*, on his Door.

1796 Who but one that has more Fancy than Judgment, would mind the *Climacterical* Year, when indeed the Year is (since that Opinion began) much lengthened? Yea, several Days since that Whimsy was first broached; so that Sixty-one now would have been Sixty-three then.

1797 Reviewing Histories past in the Stars, would have perfected the Art of Astrology absolutely before now, if it had been attainable by the Wit of Man.

1798 To reform others perfectly, is as impossible as vain; what have we to do then, but to despise all little capricious Humours, and to amend our selves?

1799 A Man somewhat absurd, is better either for Business or Counsel, than one either Over-formal or Exceptionous.

1800 Little peddling Satyrists can't shew themselves, without the Company of Block-heads, or ill Men.

✓ 1801 The most exquisite Folly is made of Wisdom spun too fine.

1802 Natural Folly is bad enough in Man, but when he has got Letters and Sciences to maintain his Madness, his Frenzy is intolerable.

1803 What is Pity, but the Sense of our own Miseries in another Subject? While we lament others, only to engage them

them to succour us on the like Occasion: Surely Pity therefore, for the most Part, is but a good Turn done before-hand to our selves; most of our Tears that we let fall, are but shed for our selves.

1804 Passions are the only Orators——they are a kind of Art of Nature——the veriest Fool, moved to a true pitch of Passion, persuades more than the greatest Orator without it.

1805 Though Abruptness generally be a Vice (in Oratory,) yet sometimes little Hints are of excellent Use in Persuasions; it sets Men to beat out Notions in themselves, and they are ever more fond of Brats of their own Brain, than others. Besides, that setting Men upon such a Scrutiny, makes them engage in a Party for us; and nothing more obliges Men, than to let them seem to be their own Contrivers.

1806 'Tis what I love, and not what another conceits, that makes me happy.

1807 We are more impatient to have our Understandings reflected on, than our Manners; and we can better bear the Imputation of Vice than Folly. The Reason is, we value our Credit and Interest more than our Honesty; and we had much rather save our Estates and our Pleasures, than our Souls.

1808 Most People see nothing in others, but the Repute that they have in the World,

World, and what their Fortunes merit; and yet they are as confident in their Censures of them, as if they had Windows into their Hearts.

1809 That Luck, and a Train of happy Chances, has a greater Share in making a Man Rich, than Prudence and Ingenuity, seems to be acknowledged by the World, since they call a Man's Estate his Fortunes, and not his Merits.

1810 Masters of great Libraries too commonly, like Booksellers, deal no deeper than Titles.

1811 'Tis said nothing but Error and Prejudice need dread the Combat of Argument, and the Test of Examination; yet a sharp Wit can make foul Work with a good Cause, if he be maliciously bent.

1812 Knowledge without Practice, is but a Lust of Curiosity.

1813 Wisdom was never intended to be acquired only, but enjoyed: And that Knowledge is Folly, not Wisdom, that does not apply it self to the Uses of Man.

1814 Being made what we are by our Circumstances, and they changing as they perpetually do, we become other than we were: In such a Case therefore, it cannot be justly called an Unconstancy to change our Affections, when the Objects themselves have changed.

1815 That

1815 That which makes us love new Acquaintance, is the Distaste that we have that we are not enough admired by those that know us too familiarly; and the Hope we have to be more admired by those that know us but little.

1816 In Affronts and Trifles, a wise Man should chuse to let Time give him Satisfaction; but in eminent Dangers, his own Discretion ought to be his Rule.

1817 *Seneca* and *Plato* have gotten this Power over me, though they seldom make me do well, they oft-times make me think well.

1818 *Cicero*, whom I could never love for being a Coward, won me at his Death, with thrusting his Neck out of the Coach, to meet the Sword of the Executioner.

1819 Let us be acquainted with the Minds of Times past, and let the Bodies of the Ancients go. If we have what they did, we have the best Part of them.

1820 They are the surest Friends that are won with Labour, and certainest that are purchased with Difficulty.

1821 To have the Feeling of Calamities, to be shaken with the Winds and Tempests of Chance and Mortality, and yet not to be loosened, nor in danger of falling, is the most beautiful, the most happy, and the most renowned Blessing of Man.

1822 I have a Purse, and a Life, and all that I am, for some few, but they are indeed but a few.

1823 What we call Liquorishness in Children, Greediness in Clowns, Miserableness in covetous Persons, the same is Ambition in an higher Fortune; the Head of this Humour is one, but in the disposing takes several Passages.

1824 Our Souls are the true Gentlemen, and we should Apparel them: But we attribute all to our Bodies; we feed them well, and cloath them richly; so that we have Gentlemens Bodies, and slavish Minds. Nay, even our Bodies (strip them of Cloaths and Worship) suit our Minds, being gross, and thick-ribbed, fit for nothing but a Chair with a Back, and Slippers. Ease and Formality are the highest we reach at.

1825 Place two Men in equal Fortunes, the one the Servant of Virtue, the other of Idleness and Pleasures: Fools may determine him happiest, that eats most Meat, and keeps most Men: But after their Deaths, the Eyes most bleared with Vice, cannot but acknowledge what an huge Distance Fame makes between their Memories.

1826 I cherish the Nimbleness of my Thoughts, which can fly over the World in an Afternoon.

1827 It's

1827 It's true the inward Riches are only our own, but to dedicate a Life only to their use, is to enjoy an invisible Commodity, to buy Wealth.

1828 I cannot blame a Beggar, tho' he think more of his Dinner, than of the definition of Fortitude, or the purchase of Glory.

1829 There is a last Taste of things, that gives them the name of Sweet or Sowre.

1830 The Age after us, that shall see both, and must be our Judges, I am afraid will determine the Times of Old, Times begetting Philosophers, and Wise Men; ours an Age of Cooks and Taylors.

1831 I observe, a People that will tell you where they were last, by their Behaviours, and Table-talk, as well as upon the inwardest Acquaintance: If he hath but seen *Calais*, he cries out of the *English* Beer, and that with a shrug and shaking of the Head, as if he knew more than he durst utter. A Year in *Italy*, makes him forget his *English*, and speak it broken and lisping; they run away with all villanous Customs, and think it fine to talk of *Julia* and *Lucretia* the famous *Courtezans*. Methinks these Fellows are like Snow-Balls, that carry away part of the Dirt they are rolled upon.

1832 Sometimes perhaps the fantastick Imitators Wear is good, and the Stockings and the Hat, and the rest, all saving the Man. They are like Hatters Blocks, that wear what is worthier than themselves.

1833 Every Man musters himself in the Band of Virtue, when there is any Pay to be taken; but at the Day of Battel, she hath not a Follower.

1834 I allow not of a too lavish Discourse, it is as if one meant to sell himself; he that will still talk, adventureth himself too much, deprives himself of Observation. — I would rather starve than surfeit my Auditory, (send them away rather longing than loathing).

1835 How honestly every Place speaks, and how ill every Man lives.

1836 God that made all, gave all his Creatures Portions of Qualities befitting them; as Heat to Fire, Moisture to Water, &c. should these fall to affecting as silly Man doth, and to like other Qualities better than their own, what a Confusion would it beget.

1837 Whatsoever I read, I understand it not, or I make not use of it, if my Digestion makes it not naturally mine.

1838 I have seen Fellows kiss their Hand so continually, that their Hand in the end hath come to make no difference between a Lady and her Dairy-Maid: At
your

your Service, hath been so conversant, as one asking what it is a Clock; first came a Kiss on the Hand, next at your Service, and lastly the Hour. Do you not think that Nature had done this Fellow a good turn, to have made him without Hands or Tongue? for so his Head might have lived uncondemned.

1839 If Fantastickness fall once to grow inwardly, the cooling it with Time, the ministring Counsel, the letting it Blood with Adversity will not serve; but in spite of Wisdom and gray Hairs, it will Dance at threescore Years old, and wear Green, and play with a Feather; and then it's monstrous and ridiculous, without Hope or Pity.

1840 I can remember no sight more offensive to me than a vain old Man, that can speak of nothing but the Fashions of his Time, the Wench then in Price, how many hacks he hath had in his Buckler in a *Fleetstreet* Fray, or the Frisks of *Italian* Tumblers. I begin now to suspect the Time in which he lived, that it was barren of all things worthy of Note; hoping in Charity, that if there had been better, he would have made better Choice, and not have made his Memory worse than a Broker's Shop, full only with the cast Skins of Times past.

1841 Among my Readings, Philosophy hath made me honest for two Hours after, and I think I could have held out, if I had found any drawing that way; but every Man is so busy in the quest of Fame, that they neglect the Desert; they ask which way she went, but not how she went.

1842 The *Grecians* and the *Romans*, were Monarchs of the World, not by sitting still, and keeping themselves warm; but Industry and Adventure were the Wings that made them fly so high. We will adventure upon nothing but a Surfeit and Six-Pence at Tables.

1843 It is not Pride, but Virtue, to exact and maintain the Reverence fit for a Man's Calling and Place; which who doth not, is either vicious or unprofitable, or both.

1844 The common People, being full of dark Ignorance, is much more ravished with the thoughts of Superstition, than things apparent; for they can guess so near themselves, as to determine things of their own pitch, base and trivial, which brings them to a wretchless Respect of what they are conversant with, and to lend admiration only to things rare; finding what they know is unworthy, they are much delighted with what they know not.

1845 Strange

1845 Strange it isto observe the Wisdom of Man, how much he knows, and how basely he useth it.

1846 So much privateness is good, as fits one to appear in Publick.

1847 Not from his Wit, but Revenue draws he the strength of his Ability; it is seen and allowed by Custom, to the terror of Wisdom, that from a Thousand Pounds a Year are fetched all Virtues; he shall be Honest, Temperate, Wise, Valiant, Learned, for he hath a Thousand Pounds a Year — though in the mean time, as for his very Mother Tongue, he understands it not, if employed in any grave matter.

1848 He loves Life, and yet wears out Time, squanders away the stuff that Life is made of.

1849 An Action may be noble, though it carry not with it a rumour or a glittering; — it is not the greatness, but goodness of an Action that makes it worthy.

1850 The ancient Satyrists I hold not fit for every Man's reading; for they chide Vice and shew it both together; besides their darkness and personal meanings take up more time to know, than they are worth when known.

1851 The pains we take in Books or Arts which treat of things remote from the use of Life, is a busy Idleness.

1852 I like much better to do well than to talk well; chusing to be beloved rather than admired; aspiring to no more height, than the comfort of a good Conscience, and doing good to some, harm to none.

1853 Either speaking ill, or too well, takes up all Men's Flattery or Slander, ingrossing the whole Body of Speech; and either he is a worthy Man, for I am much beholden to him; or he is a very unworthy Fellow, because I am not beholden to him.

1854 The most subject to self-Flattery are Scholars, before they are fledged; for there is no such cherisher of the Imagination as are Letters: This proceeds from a little Wit and no Judgment.

1855 I must confess they have the start that are Born great; but he that overtakes them hath the Honour.

1856 Fortune-Mongers would scorn Two-pence in the way of Charity, and call it Baseness; it is no less to take Promotion and Advancement without deserving; if you bring Merit, you owe no Man for your Place; if you are desertless, the Beggar and you differ but in quantity: And the worst part is his that takes most, as having the more to answer for.

1857 The Usurer and Younger strive in Courtesy, and end like the Play between the Cat and Mouse.

1858 All

1858 All the pleasures of Sense that any Man can enjoy, are within the reach of a private Fortune, and ordinary Contrivance; grow fainter with Age, and duller with Use; must be revived with Intermissions, and wait upon the returns of Appetite, which are no more at the call of the Rich than the Poor.

1859 The flashes of Wit and good Humour, that rise from the Vapours of Wine, are little different from the heats of Blood in the first approach of Fevers and Frenzies; and are to be valued, as indeed they are, the effects of Distemper. But the pleasures of Imagination as they heighten and refine the very pleasures of Sense, so they are of larger Extent, and longer Duration. And if the most sensual Man will confess there is a pleasure in pleasing, he must likewise allow, there is good to a Man's self in doing good to others; and the further this extends, the higher it rises, and the longer it lasts.

1860 Though those People of the United Provinces, who are naturally Cold and Heavy, may not be ingenious enough to furnish a pleasant or agreeable Conversation, yet they want not plain downright Sense, to understand and do their business both publick and private; which is a Talent very different from the other, and I know not whether they often meet.

1861 For the first proceeds from the heat of the Brain, which makes the Spirits more airy and volatile, and thereby the motions of Thought lighter and quicker, and the range of Imagination much greater than in cold Heads, where the Spirits are more earthy and dull. Thought moves heavier and slower, but thereby the Impressions of it are deeper and last longer: One Imagination being not so frequently nor so easily effaced by another, as where new ones are continually missing one another.

1862 This makes duller Men more constant and steady, and quicker Men more inconstant and uncertain: Whereas the greatest Ability in Business seems to be the steady Pursuit of some one thing, till there is an end of it, with perpetual application, and endeavour not to be diverted by every representation of new hopes or fears of Difficulties or Danger, or of some better design.

1863 The first of these Talents cuts like a Razor, the other like a Hatchet: One has thinness of Edge, and fineness of Metal and Temper; but is easily turned by any Substance that is hard and resists. The other has Toughness and Weight, which makes it cut through, or go deep wherever it falls; and therefore the one is for Ornament, the other for Use.

1864 It

1864 It may be said further, that the heat of the Heart commonly goes along with that of the Brain; so that Passions are warmer, where Imaginations are quicker.

1865 There are few Men (unless in case of some evident natural defect) but have Sense enough to distinguish in gross between Right and Wrong, between Good and Bad, when represented to them; and consequently Judgment enough to do their Business, if it be left to itself, and are not sullied, nor corrupted by some Humour or Passion, by Anger or Pride, by Love or by Scorn, Ambition or Avarice, Delight or Revenge.

1866 So that the coldness of Passions seems to be the natural ground of Ability and Honesty among Men; as the Government or Moderation of them, the great End of philosophical and moral Instructions.

1867 The time of labouring or industrious Men, is the greatest Native Commodity of any Country.

1868 Trade depends as much upon common Honesty, as War does upon Discipline; and without which all would break up: Merchants would turn Pedlars, and Soldiers Thieves.

1869 Solicitation and Importunacy, are the rude and robust way by which Men of hard Forheads do often push themselves into Fortune.

1870 'Tis very strange, but we see it often practised, many great Men will do more for those who often trouble them, and seldom or never please them; than they will for those who often please them, and never trouble them.

1871 Though he that sits silent may possibly be a Man of no great Sense; yet he that cannot hold his Tongue is certainly a Fool.

1872 It's very natural for a Man to make himself the Rule and Standard to judge all others by. A Knave thinks all the World is such, and would do like him, had they the same Opportunities. The fair honest Man cannot believe any can be so false and base as they are represented, because he findeth it not in himself: For we cannot judge but by the Ideas we have in us.

1873 Hence is it that whensoever we have done any thing as well as possibly we can, with all the Application and Force of our Mind, we can scarce forbear admiring it, and are apt to think it as well done as Man can do it, even the very height of human Atchievement.

1874 Thus we see every one pleased with his own Composures, especially Poets and Orators, and Projectors, and any that employ their Invention and Fancy.

1875 As

1875 As to bodily Performances indeed, of agility and strength, we do not always reckon so much upon them, because we see our selves often outdone, and the proof of it consists in plain Matter of Fact and undeniable Testimony of the Senses, as when a Man lifteth an heavier weight than I can, or outrunneth me: But as to the Exercises of the Mind, it appeareth not so plainly to us that another could have made so good a Copy of Verses as I have hit upon; or could have started such an acute Thought as mine was; and so I cannot but be much pleased with it. And this kind of inward Pleasure is one of the chief incitements to most of our best Performances.

1876 How miserably are we mistaken! We look about in the World, and spy failings in this Man, that Man, t'other, and every Man, and so find all Vices and Faults in particular Men: Then we join them together in our Thoughts, and making one complex Body of it, we think all the World guilty of all that is ill. When we have gained thus far, then we look into ourselves, and consider and compare; I am not guilty of lying, cozening, and several the like; tho' I see all the World besides is. And this Comparison raiseth up our good thoughts of ourselves, and makes us believe we are better than any one else: For abroad I see nothing but Pride, Folly, Knavery;

in my own Breast I find the contrary; *Ergo*, I am better than other Men. Whereas if we would but look into our own selves for Faults as diligently as we do into others, we might easily find our selves as guilty as other Men, and worse than a great many Men: Let us invert the Speculation then, and do it thus. Such a one is perfectly temperate, I am not; he never slandereth his Neighbour, but I do; and so the like. Such a Thought would pluck off our plumage, and fetch us down again from our fancied top of Perfection, and set us at least with the generality of Mankind.

1877 A good Rule then it is, to search others for their Virtues, and thy self for thy Vices.

1878 As Men whom Fortune hath broken with great Calamities, how large soever their Calamities are, will fill them all with the Sense and Contemplation of their own Miseries; even so in Children, when that happens which they fear the worst, all their ability of fearing and grieving is spent upon it. A Man who escaped Thieves that threatned to Hang him, being asked with what Mind he expected Death; with the same (quoth he) that when I was a Boy, I expected Whipping.

1879 Children which at the first Apprehension and Grief, can truly weep, are of a softer Nature, and moulded as it were, for
Humanity

Humanity and Love. Some other Children you shall see, though they cry aloud, yet maugre the threatning or beating of their Parents, ate dry-eyed: Those when they grow up, are of fierce Natures; or else their dissembling and dark Bosoms do never entertain, either true Affections, or just Fears.

1880 In every Land the Expences and Prices of things, are answerable to the Plenty of Gold and Silver there.

1881 The Commerce of Minds is commonly so far obliging to Strangers, that to be Fellow Travellers, is a greater inducement to entire Friendship, then to be Fellow Citizens.

1882 Nature hath so dispensed the Affections of Men, that in those Countries where there is generally the greatest shew of Humanity, there the Rage of their Thieves is most Cruel, and the Revenge of Enemies most Barbarous, as in *Italy*.

1883 If a graceful habit of Jestings, be joyned with a fair Personage, and a secure (though not immoderate) Boldness, it will be predominant in all Societies, and be pleasing even to those Men which are hit by the Jest; nay the noise of it will drown the true and exact Wisdom of the ablest slow Man.

1884 Wise Men mingle innocent Mirth with their Cares, as an help either to forget them, or overcome them.

1885 Oftentimes in daily Conversation, Men of a narrow Mind are less offensive than those whom the greatness of a chearful Nature hath made more careless; whilst they being diffident, do fearfully set a watch upon themselves, or perpetually study (as being not capable of greater matters) how to frame themselves to a fashionable Behaviour; but the other of a capacious Nature, do either neglect such vulgar things, or else carelessly admit some Vices, as attendants upon their Virtues.

1886 The address of a Man, the air of his Face, and tone of his Voice, hath a greater share in the pleasure or offensiveness of his Conversation, than almost any thing else.

1887 I call not only those poor Men, who are in extream want, and driven to take miserable care for Meat and Cloaths; but those also which want Estates to support them in that state of Life which they have taken; and from which they cannot descend but by a sad confession of Poverty.

1888 'Tis a common but very erroneous Principle, that because a Man is in an Error in those things whereof we can judge, therefore he must be equally mistaken in those things where we cannot.

1889 Knowledge

1889 Knowledge not reduced to Practice, when that is possible, is so far imperfect that it loses its principal use.

1890 Every Man gives the highest applauses to the perfectest thing he ever saw or heard of any kind. And if he is not capable of inventing any thing further in that way himself, he can form no Idea of it, beyond what himself was at that time affected with.

1891 When Men of Skill manage a Dispute, whatsoever it be, they will teach one another the Art of Reasoning, even though before-hand they should not well have understood it, when their debates continue to any length.

1892 Belief is no more in a Man's power, than his Stature or his Feature. And he that tells me I must change my Opinion for his, because 'tis the truer and the better, without other Arguments, that have to me the force of conviction; may as well tell me, I must change my grey Eyes, for others like his that are black, because these are lovelier, or more in esteem.

1893 Conceited Men talk much of right Reason, and mean always their own; and make their private Imagination the measure of general Truth.

1894 Wit is become a kind of Riddle, being a thing all need, few have, and yet none want (in their own conceits).

1895 'Tis

1895 'Tis most certain that a small stock of Wit will serve to defray our travelling Expences, in the progress of our Affairs, in our meer worldly Concerns; yet it is very common for many that have much Wit themselves, to despise those that have but little; and those that have but little, to scorn those that they think have none.

1896 Though Wealth cannot move barely of itself, yet 'tis able to raise Multitudes that can; for it is the great universal Engine, that puts the whole World in motion.

1897 *Cowley* saith, I have learned the great Art of chearful Poverty.

1898 The greatest Cause of the troubles of our Lives, springs from Pride, and restlessness of our Minds, by envying what others possess, and not being content with what we ourselves enjoy.

1899 'Tis the fault of most, rather to wish the Alteration of things to our desires, than to model our desires; though this be in our Power to effect, and the other beyond our Ability to attain.

1900 Real Obligations penetrate less into Men's Hearts, than fancied Injuries; most Men being more apt to revenge a Discourtesy than to requite an Obligation.

1901 An envious Man's Malice, sucks up the greatest part of his own Venom, and therewith poisoneth himself.

1902 A

1902 A good Man's care is to appear such to others, as he would have them be; and to be himself such as he appears.

1903 To punish and not prevent, is to labour at the Pump, and leave the Leak open.

1904 If the Gait appear affected, apish and unstable, it's a great sign that the Mind is unsettled.

1905 Controversies for the most part, leave Truth in the middle, and are factious at both ends.

1906 Repentance without amendment, is like continual pumping without mending the Leak.

1907 Virtue which is not supported with Gravity gains no repute among Men.

1908 The wise Man seeks the cause of his Defects in himself; but the Fool avoiding himself, seeks it in all others besides himself.

1909 Weakness is soonest discovered in Positiveness; but modesty in Opinions is the Virtue of an exalted Soul: Great Genius's deliberate and hesitate, whilst slender Spirits are nimble in giving their decisions, because they have not light enough to doubt.

1910 Pleasure is the peculiar *Dalilah* of younger, and Profit of older Years.

1911 If

1911 If mortal desires were all to be satisfied, they would be soon too clamorous to be endured, and would in a short time destroy themselves as well as us.

1912 The pardoning of Injuries gives great content to the Heart, but the desire of Revenge, is no small torment thereof.

1913 We live as *Pagans*, though we believe as *Christians*; the Malice of Man is grown so great, that many would pardon their Enemies, and dare not, for fear of their Friends: For if they once perceive them speak of pardoning any Man, presently they will say it is done more out of Cowardice than Conscience.

1914 That Marriage which is made only for Love, without any other Respects, mostly endeth in Grief.

1915 Some are so fortunate, that all things they lay hands on turn to Gold; and others so unlucky, that all they touch turns to Smoak.

1916 Sweet is that Man's Life, whose Desires are innocent, and Actions just.

1917 Gentility is a meer borrowed thing from dead Men's Dust and Bones, and none of yours, except you make or hold it.

1918 The last Events strike the Eyes, or Imagination of all the World. Judgment is hardly admired by any, because 'tis known but by the Reflections, which few People know how to make.

1919 The

1919 The disgrace offered to an honest Man, is resented by all honest Men, by the Compassion it gives to some, and the Alarm it gives to others.

1920 When the sole Interest of our Diversions forms the knot of Friendship, Absence, Employments, Disorders of Life, may easily break it, or at least untie the same.

1921 God was not pleased to make us perfect enough to be always amiable; why then should we desire to be always loved?

1922 Nothing alleviates Grief so much as the liberty of complaining. Nothing makes one more sensible of Joy, than the delight of expressing it.

1923 To live always in Solitude, one must be something more than Man, or less than Brute.

1924 'Tis Study that augments the Faculties of Nature, but 'tis Conversation that sets them a work and refines them.

1925 The Evils which a good Christian suffers, are the good things which God sends to him. The good things which he wants, are Evils which Providence has secured him from.

1926 The Actions and Words of dying Men are void of disguise.

1927 While Truth can be but one, where shall a Man be sure to find it among so many different Pretenders to it?

1928 The

1928 The whole World is at odds about Religion, persecuting, biting, and devouring one another, because they cannot all think alike: A singular Argument of Religion, and a special Encouragement to gain Profelytes.

1929 If an Angel from Heaven should tell me monstrous and incredible Stories of things repugnant to the common Sense and Reason of Mankind; I would desire him to excuse me, if I suspend my Belief.

1930 Our Life in this transitory World, is checquered with various intervals of Light and Darkeness, of Knowledge and Ignorance. Sometimes the Soul of Man is bright and serene as the Orient, at other times wrapt up in Clouds and Mists; then we are as in a Dream, and full of Anxiety, we grope about for Truth, and yet stumble upon Errors, as in the depth of Night.

1931 Conversation is the Air of the Soul; and he that values the Health and Ease of his Mind, ought to chuse such an Element for it to breathe in, as is pure and serene, which is very difficult to do in any Society. This is the reason that I never think myself more alone, than when I am confined to some Company.

1932 Most Men will engross all the Talk to themselves; this is very irksome; yet I should not grudge them the Monopoly, were their Discourse pertinent and agreeable; but

but to be forced to hearken to all their empty Tattle of Hawks and Hounds, Garbs and Fashions (*Beaux and Belles*) with an endless Jargon of things less to the purpose than the former; who will keep their Tongues employed sometimes two or three Hours together; renders their Conversations more troublesome than the Spark that picked up *Horace* in the Streets of *Rome*.

1933 Others are of a quite contrary Humour, and thou mayst as soon get a word from the *Mufti* as from them. They sit like Statues, as if they emulated the Character of him, who in ten Years that he had sat in the *Divan*, was never observed to speak a Syllable.

1934 Yet this sort is more tolerable than the other, who with their everlasting Chat, rock the Company asleep, and take from them the very power of Thinking.

1935 However, I prefer the retirement of my Chamber, to both these inconveniencies. There I can enter into myself, and by retreating from all Commerce with my Senses, I find a private back-way, to converse with the whole Universe. Think not this a *Chimæra*, or that I pretend to extraordinary Illuminations; 'tis nothing but what every Man may experience, who will but take the Pains to be thoroughly acquainted with himself. If he can but get a familiar access to the inward Apartments of
his

his own Breast, he will soon find a Postern there, which will readily open, and let him into the most retired Closets of Nature. From thence he may sally forth and take a better Survey of the World, than he can by his Eyes. Here he will behold all things undisguised, and in their true quantities and qualities: And which is more admirable, he will be able (without the help of Opticks) to see himself enjoying this felicity, and to know that he sees it; which is a sufficient Conviction that he is not in a Dream.

1936 Wouldest thou improve thy Knowledge, affect not a multitude of Books. There are but few worthy Reading. What is the whole Creation, but one great Library; every Volume in which, and every Page in these Volumes, are impressed with radiant Characters of infinite Wisdom? and all the Perfections of the Universe are contracted with such inimitable Art in Man, that he needs no other Book but himself, to make him a compleat Philosopher.

1937 Thou wilt say, this requires too great an abstractedness of Mind, and is very painful. I tell thee I am extreamly subject to Melancholy, whose effect thou knowest is to render one very thoughtful; and those Thoughts rack the Soul with intolerable anguish. Yet I do not fly from them, as generally Men are accustomed; neither do
I seek

I seek to drown them in Wine, or chase them away with sociable Divertisements. My usual way is to bid them Battel, oppose Thoughts against Thoughts, and with the dint of Reason, to subdue this peevish Humour.

1938 I consider Death as the unavoidable Fate of all Men, and therefore it is reasonable to be chearful, since that which no Man can escape, will one time or other release me from the Miseries of this Life.

1939 The Considerations of the Joys of Heaven are certainly the best relief of anxious Thoughts; the most perfect cure of Melancholy, the guide of Life, and the comfort of Death.

1940 Our Passions are not in our power; we cannot love and hate, when, and whom we please.

1941 I do not esteem it an act of Courage to make Death a Sanctuary from the inevitable Miseries of a hated Life: But to be willing to die, in the height of human Enjoyments; or to be resolved to live and outbrave these very Calamities which would tempt any Man to die, is the peculiar mark of an heroick Resolution.

1942 I see that Men do agree together, not to do what they would, but what the Providence of God designs. Men are working to some End, yet they often light upon one that they never aimed at.

1943 He

1943 He that doth ill is not to be excused for being tempted to it, if he had any strength to resist the Temptation.

1944 The readiest way to get into an universal Hatred, is to make ones self Judge and Arbiter of every Man's Business.

1945 He is a wise Man that knows his own weakneses, and bears with them, without telling others of them.

1946 I have so often observed, that things looked upon as desperate, have fetched about to a hopeful condition; and things that looked well, to grow otherwise, that I will stay to see what comes of it, and never go about to foretell any thing.

1947 I live very well contented; not that I see things go as I wish, but that I am willing to let them take their course; having no desire but this, that all things may be (though I know not how) to the Glory of God.

1948 Though I could have wished, that matters had been better, yet since it has pleased God so to dispose of them, I am willing to believe they will better go on to the Service and Glory of his Divine Majesty, than if they had gone according to our Desires.

1949 Many times Contentions are easily laid asleep by letting one Party only speak; but when we labour to convince them of mistake, and so come to Argument, then
heat

heat follows; and that which was at first but a Spark, and of itself would have gone out, is thus blown up into a raging Flame.

1950 We know that every thing falls out according to the Will of God, and for our good; yet we cannot forbear desiring of them according to human Affections.

1951 Every new whimsey (of Opinion) dies of itself, where there is no spirit given to it by contradiction.

1952 Some Men are so possessed with darling Opinions, and are such worshippers of their own Imaginations, that they are presently offended if a Man do not speak very softly against them; who notwithstanding are not worth the offending; because whether they are deceived by others, or do deceive themselves, there is no getting them out of the Fetters of those Opinions.

1953 The Wisdom of the most politick Prince in the World, may signify little; for human Prudence depends upon so many causes that are purely accidental and contingent, that if but one alone happen to fail, the best concerted Projects are frustrated in a moment. However, this must be agreed on all hands, that Providence is never well pleased with a desponding Folly, that believes it to no purpose to use means; and that for the generality, whosoever attacks

T

is

is more sure of Victory, than he who is attacked.

1954 The too long insisting on a confessed Truth, is apt to nauseate and flat the Attention.

1955 To stuff a Discourse with citations of Authors, and the witty Sayings of others, is to make a Feast of Vinegar and Pepper, which may be very delightful, used moderately as Sauces, but must needs be very improper and offensive to be fed upon as Diet.

1956 Soft Words, and hard Arguments, are the most effectual ways to convince.

1957 'Tis too much levity to check Men in an ironical, jeering way; and 'tis too much rashness to reprove Men in a furious revengeful Manner.

1958 We are born for Action, and not wholly for Thought; 'tis a mixed Life we are to lead on Earth. But when I fail of my End, or desired success in my Undertaking, I am not troubled; considering I was born to encounter Evil as well as Good, in this mortal State.

1959 I feel Pleasure and Pain for the same Objects which thus affect other Men; but I feel them with indifference, not suffering my Understanding and Judgment to participate with my Passion and Sense.

1960 Death

1960 Death itself cannot banish me out of the Universe, and that is my last comfort.

1961 The secret Pleasure and Tranquility of my Soul, is more to be valued than all the Laughter and extravagant Mirth in the World. These only ruffle our Passions, and raise a dust in our Eyes: Whereas the others compose and purify our Reason, giving us a constant prospect of things past, present and to come; so that we can never be at a loss, but always ready equipped for contingencies.

1962 The *Arabian* Proverb says, 'Tis not good to jest with God, Death, or the Devil; for the First neither can nor will be mocked; the Second mocks all Men one time or another; and the Third puts an eternal sarcasm on those that are too familiar with him.

1963 I should have burst with Grief and Indignation, had I not given my resentments this vent, and that to a Friend, who by knowing my Affliction takes one half of it for his own share, and so I am eased.

1964 I improve my self much by the Society of the Learned; and I edify not a little by the very Ignorance and Follies of others.

1965 The World's like a Lottery, wherein we must expect to meet with many unlucky Chances.

1966 A Man edifies a thousand times more by his own personal Experience of things, than by all the most elaborate Descriptions that can be made by others.

1967 Man is naturally wild as other Animals, and 'tis as bad as Death to be restrained of his Freedom.

1968 For ought we know, the Laughter of *Democritus* might be the result of as good Thoughts as *Heraclitus's* Tears.

1969 As for me, I never thought that true Religion consisted in empty Names and Titles, in Forms and Ceremonies, in Parties and Factions, or in any thing, but in a Life conform to Reason and to the Will of God.

1970 The Soul of Man never displays her Faculties and Perfections with greater Lustre, than when she is environed with Perils. These are the tryals of Fortitude, Prudence, Justice (Patience, Industry, Diligence) and all the Virtues. He that sinks under Misfortunes and cross Events, has either no Soul, or 'tis asleep.

1971 We die as fast as we live. Every moment subtracts from our Duration on Earth, as much as it adds to it.

1972 I

1972 I have often found, that to be armed against Calamities with an even Mind, is either a sure way to avoid them, or at least to protract the season of their Arrival. And if there were nothing else in it, but the rendering them more easy when they come, 'twere worth any Man's pains to try the Experiment.

1973 'Tis no matter from what Stock we are descended, so long as we have Virtue; for that alone is the only true Nobility.

1974 The guilty Man may have a seeming Truce; a true Peace he cannot have.

1975 Time which remedies all other Evils of the Mind, increaseth that which proceedeth from a sense of Guilt and evil Conscience.

1976 Pretences contrary to Affections, Soothings, Smiles and Embracements, where we mean not Love, are from Weakness: Either for that we fear our insufficiency of present Revenge, or hope for a fitter Opportunity afterwards; or for that we desire to make our further Advantage of him to whom we mean Evil (or else because we are afraid of them).

1977 The want of Miseries would prove miserable; for the Mind cloyed with continual Felicity, would grow but a burden

to itself, loathing that at last which intermission would have made pleasant.

1978 It's a rare Soul that hath not some notable Disease; and Crosses are the only Remedy; if they are not pleasant, they are wholesome.

1979 What shall it avail thee to be talked of while thou art not? Then only Fame is precious, when a Man lives to enjoy it.

1980 There only is true Honour, where Blood and Virtue meet together; the greatness whereof is from Blood, the goodness from Virtue.

1981 No Man knows the pleasure of this Thought, I have done well, but he that hath felt it; and he that hath felt it, contemns all pleasures to it.

1982 It's a false Slander raised on Christianity, that it makes Men dumpish and melancholick; for therefore we are heavy, because we are not enough Christians: We have Religion enough to mislike Pleasures, not enough to overcome them. But if we be once Conquerors of ourselves, and have wholly devoted ourselves to God, there can be nothing but heavenly Joy in the Soul.

1983 The use of Affections is like the use of a Whetstone, only to give an Edge and then to be laid by.

1984 Men

1984 Men can less endure to be despised, than injured; because other grievances concern only the Body, and bring this comfort, that he is somebody in his conceit that so offendeth him. But the Injuries of Contempt are a Disreputation, and the offended taketh himself to be accounted no body.

1985 Men in Misery are prone to suspect, and receive any thing as a Contumely, by an impotency perswaded that their Misery is derided; and in Minds already troubled, new displeasures make a deeper Impression, than they do in such Spirits as are free and at quiet.

1986 The Nature of Man is to hate him whom he hath hurt; for he looketh upon him as an Enemy, that waiteth but for an Opportunity of Revenge.

1987 There is nothing more odious than to affect to be Wise out of Time; and Learning tasteth not kindly to every Palate.

1988 Generally it is the greatest Wisdom rather to attend to others, than to be an eloquent Merchant of self-conceits; for Men expert and practised, can out of a Man's Words deduce great Consequences, and take light of Matters of great importance.

1989 If we will know what Wisdom is, let us consider it in the frame of our Microcosm; where are two Eyes signifying foresight, with pondering upon the likelihood

of Success; two Ears patiently to admit the Counsel of others, and not to be carried away with self complacence. One Heart for persevering in an uniform Resolution; and two Hands for quick dispatching and putting in Execution. And this is Wisdom, whereof there cannot be devised a more expressive Hieroglyphick, than the composition of our Bodies.

1990 Wisdom in difficult Affairs (such as are beyond the Strain and Level of a common Discourse) beaveth her self excellently; but as to trivial Matters, it with a certain despisingness neglecteth or handleth them (below expectation) as a common Judgment would do. Therefore Men of a deep Insight, and great Understanding, having neither Riches nor Authority equal to their sufficiency, behave themselves in things of small moment (as disproportionated to their Virtue) and sometimes seem inconsiderately careless: But being admitted to the swaying of great Matters, unexpectedly come to reveal (in Deeds and Ability) that Greatness and Majesty, which by the baseness of their Fortune was oppressed and kept under.

1991 Slow Councils are fit rather to preserve than increase a State; speedy and quick do rather increase than preserve.

1992 Those

1992 Those (passionate) Men which carry their Heart in their Mouth, are rather to be pitied than feared; their Threatnings serving to no other end, than to arm him that is threatned.

1993 No Man can demean himself with such Circumspection as to satisfy and please all; because Men's Minds are by Nature insatiable; upon every Accident changing Opinion, always disliking the present, and preferring things of Expectation and Hope.

1994 Such is the Nature of Man, that the last Benefit is clean lost, if there be no hope of receiving any more; and although the Obligations be never so great, yet one thing denied doth solely possess the Memory, and all our former Favours are drowned in forgetfulness.

1995 Fear is a more certain ground than Love for maintaining Authority; because Love is in the Power of the Lover; Fear in him that maketh himself feared. But yet Fear procureth hatred; which although it be dissembled so long as it is unable to shake off Obedience, yet when a greater Force shall untie that knot, it will burst out into open contesting.

1996 The Body of a wise Man is an House to the Soul; but to the ignorant a Prison.

1997 When Scoffers have rallied out the Day from one Company to another, they may sum up their Account at Night, in the Wise Man's Simile their Laughter has been but like the crackling of Thorns under a Pot, made a brisk noise for the present, and with the Sparkles perhaps annoyed their Neighbours; but what real good hath it brought to themselves?

1998 Our Minds are not always to be screwed up to the height, but sometimes allowed to descend to those easinesses of Converse, which entertain the lower Faculties of the Soul.

1999 'Tis sure we shall die in earnest, and it will not become us to live altogether in jest.

2000 Those freedoms we use to a Man's Face, as they are more moderate, so they are more equitable; because we expose ourselves to the like from him: But the back-Blows are disingenuous, and give suspicion; we intend not a fair trial of Wit, but a cowardly Murder of a Man's Fame.

2001 Many can sooner forgive a solemn deep Contrivance against them, than a jocular Reproach; for he that designs, seems to acknowledge them considerable; but he that mocks them, seems to think them too low for any thing but Contempt.

2002 The measure of Anger is entirely taken from Contempt; Men being so far provoked

provoked, as they imagine they were slighted and affronted.

2003 There are People whose sole talent is Pride and Scorn; who perhaps have attained the Sciences of dressing themselves finely, and eating well; and upon the strength of those Excellencies, look fastidiously and disdainfully on any one who want them; concluding, if a Man fall short of their Garnitures at the Knees and Elbows, he is much inferior to them in the Furniture of his Head. Such People think, crying Oridiculous! is an ample confutation of any thing can be said; and so they can but despise enough, are contented not to be able to say why they do so. These are the most innocent kind of Deriders, in respect of others; what they say having not Edge enough to cause any Smart.

2004 Lying is a thing that is ashamed of itself. Though so many use it, yet none will own it.

2005 Flattery is indeed a collective accumulative Baseness, it being in its Elements a Compound and a Complex of the most fordid, hateful qualities incident to Mankind; Lying, Servility and Treachery; which being detestably deformed single, must in Conjunction make up a loathsome monstrous Guilt.

2006 Love

2006 Love is the greatest Gift any Man has to bestow, and Friendship the sacredest of all moral Bonds.

2007 Flatterers are like the *Heliotrope*, open always towards the Sun, but shut and contracted themselves at Night, and in cloudy Weather. Let the Object of their Adoration be eclipsed, they can see none of those Excellencies which before dazzled their Eyes.

2008 Men used to Applauses are so swelled with them, that their Insolencies are intolerable. And this they are sometimes taught to their Cost, when they happen among free Men, who will not submit to all they say, nor commend all they do: And finding these uneasy Contradictions when they come abroad, they are willing to retire to their most complaisant Company; and so this Sycophant Devil having once got them within his Circle, may enchant them as he pleases, lead them from one Wickedness to another.

2009 There cannot be a greater Treachery, than first to raise a Confidence, and then deceive it.

2010 As the World goes, Men have more need to beware of those who call themselves Friends, than those who own themselves Enemies.

2011 Where-

2011 Wherever there is Flattery, there is always a Fool in the Case; if the Parasite be detected, it falls to his share; if he be not, to his whom he deludes.

2012 'Tis the Vice of Avarice, that tempts a Man to flatter, and the Vice of Pride that makes it acceptable.

2013 We have generally such an Appetite to Praise, that we greedily suck it in, without staying to examine whether it belong to us or no, or whether it be designed as a Kindness or an Abuse.

2014 Let not Men be their own Parasites, and then 'twill be an easy thing to escape all others.

2015 Pride turns a Man out of human Society; for it sets him above the meaner sort of Company, and makes him intolerable to the better.

2016 How eagerly do some Men propagate every little Encomium their Parasites make of them! with what Gusts and Sensuality will they tell how such a Jest of theirs took, or such a Magnificence was admired! 'Tis pleasant to see what little Arts and Dexterities they have to wind in such things into Discourse; when alas it amounts to no more than this, that some have thought them Fools enough to be flattered, and 'tis odds but the Hearers will think them enough so to be laughed at.

2017 An Hypocrite has a long Part to act; and if his Memory fail him but in one Scene, his Play is spoiled.

2018 This is one of the great Advantages of Society, that not only the Assistance, but even the Misfortunes of others may be of use.

2019 The Method which has been generally followed by us in sending young Gentlemen to Travel, is so far from improving of them, that 'tis mischievous. We send them abroad Children, and bring them home great Boys; and the returns they make for the Expences laid out by their Parents are suitable to their Age: That of the Languages is the very best; but the most common, is an affected Foppishness, or a filthy Disease, for which they sometimes exchange their Religion: Besides the Pagantry, Luxury, and Licentiousness of the more Arbitrary Courts, have bribed them into an Opinion of that very Form of Government; like Ideots, who part with their Bread for a glittering Piece of Tinsel, they prefer gilded Slavery to coarse domestick Liberty, and exclaim against their old fashioned Country-Men, who will not reform their Constitution according to the new foreign Mode.

2020 A Man may be reputed a most extraordinary Scholar, and at the same Time be the most useless thing in the World.

2021 Narrow

2021 Narrow-Spiritedness, and not enduring Contradiction, are generally contracted by a monastick Life in our Universities.

2022 At present nothing is so generally studied by the Sovereign Princes of the World, as the Arts of War, and the keeping of their own Countries in the desired Subjection. The Arts of Peace, whereby the Increase and Prosperity of their Subjects might be promoted, being either neglected or faintly prosecuted.

2023 Slavery, like a sickly Constitution, grows in time so habitual, that it seems no Burthen nor Disease; it creates a kind of Laziness and idle Despondency, which put Men beyond Hopes and Fears; it mortifies Ambition, Emulation, and other troublesome as well as active Qualities, which Liberty and Freedom beget; and instead of them, affords only a dull kind of Pleasure of being careless and insensible.

2024 Ambition knows no bounds, especially when joined with Power sufficient to oppress a weak Opponent.

2025 A miserable Life which jogs on at the same heavy rate, has a Mixture of melancholy Ease with it, which is preferred before those sudden Accidents, and brisk Traverses of Fortune, which Activity would occasion.

2026 Every Fool can find fault when a thing hath miscarried, and tell you particularly where you made the Mistake; yet before-hand he could not have foreseen it, nor have advised how to prevent it.

2027 That Learning which is got by ones own Observation and Experience, is as far beyond that which is got by Precept, as the knowledge of a Traveller exceeds that which is got by a Map.

2028 I wish the Christian World Unity, in the few Fundamentals which are necessary; Liberty in things indifferent; and Charity in all things.

2029 He that dares sometimes to be wicked for his Advantage, will be always so if his Interest require it.

2030 By Trifles are the Qualities of Men as well discovered, as by great Actions; because in matters of Importance they commonly temporize and strain themselves; but in lesser things, they follow the Current of their own Natures.

2031 Small and common Courtesies, do more oblige than great Favours.

2032 A generous Man least regards Money; but when he hath it not, he most wants it.

2033 When you are Dead, you will be no more concerned in that you shall leave behind you, than you were in that which was before you were Born.

2034 Many

2034 Many Men of large Abilities, relying wholly upon their Wit, and neglecting the use of ordinary means, suffer others less able, but more active and industrious, to go beyond them.

2035 Secresy and Celerity are the two Wheels upon which all great Actions move.

2036 The *Italian* makes it part of the Character of an *Englishman*, when he is to undertake any thing presently, he saith, I'll warrant you; but when he misseth of his undertaking, he saith, Who would have thought it?

2037 A sober Patience, and wise Condescension, do many times effect that, which Rashness and Choler will certainly ruin and undo.

2038 Upon a Time there was a great Contest between Folly and Prudence, which should have the Precedence; the Difference grew so high, that they agreed to refer it to *Jupiter*, who hearing what could be said on both Sides, at the last gave this Judgment: That Folly should go before, and Prudence come after.

2039 *Theodorus* the *Patriarch* was scoffed at by the *Grecian* Court, as an Antick for using Goodness when it was out of Fashion, and adjudged impudent for being Virtuous by himself.

2040 I have heard, that in *Utopia* Men are advanced for their Merit and Worth.

2041 One Month in the School of Affliction will teach you more, than the grave Precepts of *Aristotle* in seven Years; for you can never judge rightly of human Affairs, unless you have first felt the blows and deceits of Fortune.

2042 If you be not so happy as you desire, it is well you are not so miserable as you deserve — You have received more Good than you have done, and done more Evil than you have suffered.

2043 Anger glances into the Breasts of wise Men, but rests in the Bosoms of Fools; in them it is an Infirmary, in these a Sin.

2044 It is no happiness to live long, nor unhappiness to die soon; happy is he that hath lived so long as to die well.

2045 He that made all things very good, cannot but do all things very well.

2046 Poetry and the Mathematicks moderately used are good Recreations, but bad Callings, being nothing but their own Reward.

2047 It's the common humour of Mankind, principally to fear the Danger that is next at hand more than they ought; and to make less account than they ought of those things which are to come, and at a distance: And this out of a certain Presumption, that Time, and the Contingency
of

of human Accidents may afford some remedy for the latter.

2048 When mean Persons are guilty of any Miscarriage, it's known but to few Persons, and the noise of their Actions reaches no further than their Conditions will bear. But the Acts of Men of Quality are remarkable to all, and so become more highly censurable.

2049 The good Man does not gain so much Honour by his Virtue, as the lewd Person does by his Lewdness; in regard Virtue renders a Man naturally inclined to retirement; whereas the vicious Person is always shewing himself upon the Stage.

2050 There are few who truly believe what Evil is, till they have had some experience of it. Whence it comes to pass, that all Persons not well versed in Affairs, proceed ordinarily either with too much Negligence, or too much Presumption; whereas he who has once weathered out a disastrous Chance, becomes thereby so much the more cautious and considerate.

2051 He that doth a kindness frankly before it be desired, causeth it to be received with a greater sense of Obligation; because he thereby disburtheneth his Friend of that bashfulness and fear of repulse, which commonly attends asking.

2052 The reprehension of Vices doth more commonly beget an Aversion to the Reprover,

reprover, than it does amendment in those that are reprov'd.

2053 A Person of comprehensive Parts, who can husband Time well, has no reason to complain that his Life is too short; for he who makes advantage of the infinite Occasions that present themselves to him, does anticipate Time itself.

2054 When Innocency comes to be cleared, the Calumnies of the envious instead of eclipsing, add more lustre to those against whom they are directed; the harder the Ball is struck, the higher it rebounds.

2055 Men's Favours are to be measured by the real Effects, and not by the external Demonstrations thereof: And yet it can hardly be imagined how great a Satisfaction it is to a Man to be treated with the ceremonious part of Courtesy and Humanity. The Reason of it may possibly be this, that every one is apt to think, that he deserves more than he receives, and consequently is disgusted when he perceives there is not that account made of him which he thinks due to him.

2056 All human Actions are subject to many Dangers, but this is the advantage of wise Men, that they know, that whatsoever may happen does not always come to pass; but that upon some (unforeseen) Occasion or other many Dangers become none

at all; many are staved off by Prudence and Industry; and many are weathered out by Patience and Equanimity.

2057 A Man is much more concerned at a Pleasure, or a Displeasure newly done him, than he is at a signal Kindness which he had received some considerable time before. Thus a Man's immediate Exigences make a much greater Impression upon him, than either the remembrance of that which is past, or the foresight of that which is to come.

2058 A Man makes a greater complaint when an Injury is done him by Force; for an Injury has place between those who are otherwise equal in Condition; but Force is a Mark, that he who uses it is more powerful, than he on whom it is used.

2059 There are many Men whose Life is but to laugh, and be laughed at; and are mere Wits in jest, and Fools in earnest.

2060 A discontented Man is one that is fallen out with the World, and will be revenged on himself.

2061 The ordinary manner of Acquaintance, is but somewhat of a more boldness of Society, a shring of Talk, News, Drink, Mirth, together; but Sorrow is the right of a Friend, as a thing nearer our Heart, and to be communicated with it.

2062 Nothing easier than to create Acquaintance; the mere being in Company once
I doth

doth it. But Friendship is ingendered by a more inward Mixture, and coupled together, when we are acquainted not with their Virtues only, but their Faults, their Passions, their Fears, their Shame, and are bold on both sides to make their discovery; and those *verenda* of the Soul, and those things we dare not shew the World, are bare and detected one to the other.

2063 Some Men are familiar with all, and those commonly Friends to none; for Friendship is a fullener thing; as a Contractor and Taker-up of our Affections to some few, and suffers them not loosely to be scattered on all Men.

2064 The best Judgment of a Man is taken from his Acquaintance; for Friends and Enemies are both partial; whereas these see him truest, because calmliest, and are no ways engaged to lie for him.

2065 The complimentary Man's Proffers are universal and general, with exceptions against all particulars; Promises he accounts but a kind of mannerly Words, and if you expect Performance, he wonders at your ill breeding, that cannot distinguish betwixt what is spoken and what is meant.

2066 A young Man sees yet but the outside of the World and Men, and conceives them according to their appearing glister; and out of this ignorance believes them.

2067 Some

2067 Some inward resistance there will be, where Power and not Choice makes us move.

2068 Whilst religious Duties are Joys, it is an evidence of their being sincere; but when they are a Penance, it is a sign that your Nature maketh some resistance; and whilst that lasteth, you can never be entirely secure of your self.

2069 Nothing softneth the Arrogance of our Nature, like a mixture of some Frailties; it is by them we are best told, that we must not strike too hard upon others, because we our selves do so often deserve Blows. So haughty is Mankind, till humbled by common Weaknesses and Defects, which in our corrupted State contribute more towards the reconciling us to one another, than all the Precepts of the Philosophers and Divines.

2070 Passionate Men generally make amends at the foot of the Account; if they be angry one Day without any Sense, they will the next Day be as kind without any Reason.

2071 Choler proceedeth from Pride, and maketh a Man so partial to himself, that he swelleth against contradiction, and thinketh he is lessened if he is oppressed. You are dexterously to yield every thing, till he beginneth to cool, and then by slow degrees you may rise and gain upon him.

2072 Naturally

2072 Naturally good Sense hath a Mixture of surly in it; there being so much Folly in the World, and for the most part so triumphant, it giveth frequent Temptations to raise the Spleen in Men who think right; therefore that which may be generally called ill Humour, is not always a Fault; it becometh one, when either it is wrong applied, or that it is continued too long, when it is not so.

2073 It is impossible for Men to keep themselves up all their Lives to the Height of some extravagant Moments.

2074 He that spareth in every Thing, is an inexcusable Niggard; he that spareth in nothing, is as inexcusable a Madman; the Mean is, to spare in what is least necessary, to lay out more liberally in what is most required in our several Circumstances.

2075 There are few Men so entirely abandoned over to Avarice, that at some Hours and Occasions will not forget their Natures, and for that time turn Prodigal. The same Man who will grudge himself what is necessary, let his Pride be raised, and he shall be profuse. At another Time, his Anger shall have the same Effect. A fit of Vanity, Ambition, and sometimes of Kindness, shall open and enlarge his narrow Mind; a Dose of Wine will work upon his tough Humour, and dissolve it. Your Business must be to watch these critical

cal Moments, and not let one of them slip without making your Advantage of it.

2076 No Respect is lasting, but that which is produced by our being in some degree useful to those that pay it. Where that faileth, the Courage and the Reverence go alone with it, and fly to others, where something may be expected in Exchange for them.

2077 You are not to expect Returns of Kindness from your Children, without grains of Allowance; and yet this is not so much from a Defect in their good Nature, as a shortness of Thought in them: For their first Insufficiency maketh them continue the same Expectations for what is unreasonable, and as oft as they are denied, so often they think they are injured: And whilst their Desires are strong, and their Reasons yet in the Cradle, their Anger looketh no further than the Thing they long for, and cannot have: And to be displeased for their own Good, is a Maxim they are very slow to understand: So that you may conclude the first Thought of your Children will have no small Mixture of Mutiny; which being so natural, you must not be angry, except you would increase it.

2078 A reasonable Word, and an obliging Look, will gain you more Respect than all your fine Trappings.

2079 Nothing is truly fine, but what is fit; and just so much as is proper for your Circumstances of their several Kinds, is much finer than all you can add to it. When you once break through those Bounds, you launch into a wide Sea of Extravagance, every Thing will become necessary, because you have a Mind to it; and you have a Mind to it, not because it is fit for you, but because somebody else hath it.

2080 Want of Caution oftentimes deeply woundeth Reputation, though Conscience be unconcern'd.

2081 Generosity wrong placed, becometh a Vice, a princely Mind will undo a private Family: And the Expectations of the World are best answered, when we acquit our selves in that manner, which seemeth to be prescribed to us by our several Conditions, without usurping upon those Duties which do not so particularly belong to us.

2082 They that allow themselves to go to the utmost Extent of every Thing that is lawful, are very near going further.

2083 It seemeth to some Persons, that their Load of Infamy is lessened, if they can but throw part of it upon others; and so they will not only improve (when it lyeth in their Way) but take Pains to find out the least Mistake an innocent Man committeth, in Revenge of the Injury he doth
in

in leading a Life, which is a Reproach to them; with such you must be extream wary, and neither provoke them to be angry, nor invite them to be intimate.

2084 Excess of good Words (and Respect) leave Room to believe they are strewed to cover something, which is to gain Admittance, under a Disguise.

2085 Without the Consent of the World, a Scandal doth not go deep; it is only a slight Stroke upon the Party injured, and returneth with the greater Force upon those that gave it.

2086 The Mind (like the Body) is tired, by being always in one Posture; too serious breaketh it, and too diverting looseth it: It's Variety, that giveth the Relish; so that Diversions too frequently repeated, grow first to be indifferent, and at last tedious.

2087 Opinions (though perhaps untrue) rather gain than lose Repute by Opposition.

2088 There is no great Difference between good Days and evil, when past.

2089 More Duels arise from Jest than Earnest, and between Friends than Enemies: Serious Injuries seldom happen, but upon Premeditation, which affords Reason some (though perhaps no full) Audience; whereas this Extemporary Spirit, conjured up by

Shame and Smart, hearkens to nothing but the rash Advice of a present Revenge.

2090 Persons of poor Parts advance not themselves by Travels (or *Peregrine* Motion, as this Author elsewhere calls it) because not being able to take Acquaintance Abroad of more Prudence than they meet with in the Streets, and other publick Places; the Activity of their Legs and Arms (*viz.* Addresses) may possibly be augmented, and they by tedious Compliments become more acceptable in the Eyes of silly Women; but useless (if not pernicious) to the Government of their own Country, in creating Doubts and Dislikes, by way of a partial Comparison.

2091 All Opinions and Customs, not made natural by Complexion, or imperious Education, are ridiculous to those of contrary Tenents.

2092 What Wish did Fortune or Labour ever present you with, that after a full Fruition did not soon grow tedious, or at best came not far short of what Expectation had undertaken it should perform?

2093 Let this Contemplation moderate your Desires, That all worldly Profit or Pleasure is correspondent to a like Measure of Anxiety and Wearisomness.

2094 There are a Thousand Fops made by Art, for one Fool by Nature.

2095 A Man ought to be a very good Philosopher, or none at all, to bear with ill Company.

2096 That Man were better forgotten, who hath nothing of greater Moment to Register his Name by, than a Grave (or fine Monumental Tomb.)

2097 All human Affairs, wheresoever reported by several Persons, though all were present at the same Times, and Places of their Circumvolution, are necessarily subject to some Diversity in the Rehearsal; one Person observing, omitting, contracting, dilating, understanding, or mistaking one particular Point, or part of any Transaction, more than another.

2098 In worldiy Matters, nothing doth more precipitate a Man into Danger, than too great a Desire of getting a great way off from it; and too much Prudence concentrates with Impudence it self.

2099 In all Things, Opportunity is the principal Thing; and without this, every Thing is done not only unprofitably, but also to Loss. When God gives us an Opportunity, we ought to believe, that it is his Will that we should make Use of it; and when he does not, that we ought to expect patiently his Time.

2100 No Design takes, unless God gives it Leave; and whatever he pleases is best, and therein I am contented.

2101 Our Adversaries do us this Good against their Wills, that they cause us to open our Eyes.

2102 They who praise themselves desire Consent, and seek after others Approbation. They who blame themselves, seek for Opposition, and desire they may be contradicted. This latter Humility is no better than the others Pride.

2103 'Tis a Sign of low Thoughts and Designs, when a Man's chief Study is about the polishing of his Phrase and Words; such an one speaks only from his Mouth, and not from his Heart.

2104 God himself saves none, but such as contribute themselves to their Salvation.

2105 A Wisdom that is too scrupulous commonly doth nothing, for fear of doing ill.

2106 There is need of Courage to maintain a Friendship, and indeed of Prudence to perform the meanest Duty of Life. 'Tis nothing to have a sound Will, if the Understanding be defective.

2107 Do but imagine with your self, that you have made a Division of the Infirmities of human Nature with other Men, and then you shall find the Advantage is on your Side, seeing there is in you but a small Portion of Pain, for infinite Passions, and Defects that are in others.

2108 The

2108 The Faculty of Reason, which gives Mankind the greater Advantage and Prerogative over the rest of the Creation, subjects it to more Troubles, Miseries at least, Disquiets of Life, than any of its fellow Creatures.

2109 The Pursuits of Ambition, though not so general, yet are as endless as those of Riches, and as extravagant, since none ever yet thought he had Power or Empire enough.

2110 King *Charles* the Second said, he thought that was the best Climate, where he could be abroad in the Air with Pleasure, or at least, without Trouble and Inconvenience, the most Days of the Year, and the most Hours of the Day. And this he thought he could be in *England*, more than in any Country he knew of in *Europe*.

2111 I have never asked, or sought for any great Employments, but have often endeavoured to escape from them, into the Ease and Freedom of a private Scene, where a Man may go his own way, and his own Pace, in the common Paths or Circles of Life.

2112 A Man ought to chuse his Course of Life, rather by his own Humour and Temper, than by common Accidents, or Advice of Friends.

2113 Many a Person has died in the first Battel or Adventure he atchieved, and lies buried in Silence and Oblivion, who had he outlived as many Dangers as *Alexander* did, might have shined as bright in Honour and Fame.

2114 Men commonly attack with greater Fierceness and Courage than they defend, being in one spirited by Desire, and in the other usually damped by Fear.

2115 'Tis a very poor (though common) Pretence to Merit, to make it appear by the Faults (or Mistakes) of other Men.

2116 When all is done, human Life, at the best, is but like a froward Child, that must be played with, and humoured a little, to keep it quiet 'till it falls asleep, and then the Care is over.

2117 Books are the best Companions that can be; for they keep their Passions inward; and you need not be troubled with them longer than you please.

2118 A Libeller is like one that throws the Snuff of a Candle amongst an heap of People, which a wise and moderate Man treads out.

2119 All our Life here, is but an entertaining of Vanities: What Good doth Caps and Reverences really any Man? The Satisfaction of Appetites is but the uncovering of our Wants.

2120 Men

2120 Men may profess any Faith, or adopt any Cause, but it is Innocence, and Honesty alone, that can prove it a Belief and not a Pretension.

2121 Whosoever hath a good Presence, and a good Mien, carries continual Letters of Recommendation.

2122 If the Dusts of *Alexander the Great*, and of *Bucephalus* his Horse, were committed both into one Urn, I do believe that *Aristotle* himself could not distinguish between them, either by his Philosophy, or his Flattery.

2123 For my Part, if I were to form a presumptive Argument in Favour of any Religion, I should sooner take it from the good Life and Manners of those that profess it, than from the sumptuous Ornaments of their Churches.

2124 There is nothing capable of making a greater Impression on our Spirits, or of fixing a Thing more lastingly in our Memory, than what we learn in our first and tender Years.

2125 The Things we see every Day become too common with us, and make little or no Impression, by Reason of the Customariness of them on our Imagination.

2126 An extraordinary and unforeseen Joy, is more likely to kill, than a sudden Grief, though never so violent.

2127 Human Life is short, considering what we have to do in it; uncertain as to what we shall do in it; and always mix'd with what we have done, and what remains for us to do.

2128 My Sentiments have ever been, that 'tis more usual to know the Manners and Dispositions, and useful ways of acting, than to know the Number of Places they have besieged, or taken; and to be inform'd of their good Qualities and bad ones, than to learn the manner of their Encampments, and the Number of the Bartels which they have won or lost. All Histories contain the Actions of Men, and the principal main Thing is to know these Men, (to the end) to instruct others (or our selves.)

2129 For Histories do generally rather divert than instruct Men.

2130 'Tis now Sixteen hundred Years ago, since *Plutarch* keeps Silence; so many Men famous for their Knowledge, and so many great Captains who have lived since, are unknown to the World, because they have met no *Plutarch* to know them.

2131 The Pleasure of commanding, and making ones self obey, is to be reckoned but in the second Rank of Pleasures; whereas that of loving, and being beloved, is the first.

2132 Art thou the first honest Man that has been ruined? Comfort thy self, seeing thou art not in Fault, and hast not contributed to thine own Misfortune.

2133 No Man is a competent Judge of his own Indecencies.

2134 I perfectly condemn Censure, which operates no further than you make it, and which nothing but an unmasculine Timorousness, or slavish Ambition of Popularity, makes considerable. If you measure the Value of your self from Abroad, you must be the cheapest Thing alive.

2135 I ever thought it unhappy and dangerous, for a Man to die full of Noise and Business: And Men of Action cannot so well prepare for another Life, as sedentary Men of Thought and Study may. I have ever pitied those Men, whose necessitous Employment and Fortune hath put them under an Obligation of making even at one Time, the Accounts of this World, and the next.

2136 He who deals with the Vulgar, must do his Business quickly; for seven Hours Sleep will make a Clown forget his Design.

2137 The proud Man is a greater Fool than he thinks himself; for he loseth that he mainly aims at; instead of being honoured

noured and esteemed, he makes himself the most contemptible Thing alive.

2138 It was always thought a great Measure of Folly to be able to be flattered; and of all Men living, if you meet with a proud Man, you have him at your Mercy; do but commend him, and keep your Countenance; then ask what you will, he never denies the Man that understands Worth; you must be sure also to tune your cringing Muscles by a *French* Fiddle, shrug, and make your Honour punctually; you may lead the great Thing to and fro, as if he had a Ring in his Nose.

2139 Perhaps while you are warm with Pride and Prosperity, Repentance may look cowardly, and Restitution ungentle.

2140 A graceful Behaviour proceeds (for the most part) from Confidence, and some good Opinion of ones self.

2141 Wilfulness is the ordinary Effect of Pride; a very proud Man is always very wilful; for he loves himself so much, and his own Conceits, that he will not part from them, though he find others better. Many have no other Reason to maintain what they have once said, than because they have said it; and to follow a Course then, because they have begun it: from whence ariseth the undoing of most proud Men.

2142 They

2142 They that will have their Children to become Men of Understanding betimes, must make them converse with Men, not with Children.

2143 The Imitation of Good comes, for the most part, short of the Pattern; but the Imitation of Ill exceeds the Example.

2144 When the Mother is an *Hittite*, and the Father an *Amorite*, the Daughter seldom proves an *Israelite*.

2145 There are many shrewd Contentions between the Appetite and the Purse; the wise Man is either a Neuter, or takes part with the Purse.

2146 If your Riches be yours, why do you not take them with you when you go to the other World?

2147 Many live as if they had two Gods, one for *Sundays*, another for *Work-Days*.

2148 He is but poorly charitable, that having made a hundred Beggars, relieves two.

2149 It's none of the least of God's Favours, that Wealth comes not trolling in upon us; for many of us should have been worse, if our Estates had been better.

2150 If a Man be so humble and contented with his State, as not to aim high, nor bounce, huff, and make his Bustle about, the World looks on him as a poor-spirited

spirited, easy Fellow, with little or nothing in him, and so admires him not. If he be so quiet, calm, and patient, as usually to pass by little Affronts and Injuries; the World looks on him as a stupid Block, and a senseless Sot, and so despises him because it fears him not. If he be so reserved, as not to mix with the common idle lewd and licentious Companions; the World looks on him as a conceited humourful Coxcomb, and so loves him not. But if he be in Company, and put not in for his part of Folly, and debauch'd Conversation, the World takes him for a painted Hypocrite, and a Spy, and so hates him mortally. So then, let him be never so virtuous, charitable, or just in his Dealings, he shall be despised, hated, and suspected, all his good Actions misinterpreted, all his small Failures censured.

2151 It appears then, that the quiet sort of Virtues, though they may bring with them tranquility of Mind, yet they will never raise ones Fame or Fortune; yet the peace of Mind which is built on Goodness, hath a Foundation which will never totter; and the internal Satisfaction of a virtuous Soul, is infinitely more sweet and valuable, than all the possible noisy Praise of the mistaken Multitude.

2152 In passing a Judgment, most People mistake themselves, and all mistake others; the cause of the first, is the innate and invincible Prejudice and Self-love we have for ourselves; the reason of the other is, because we know not their Thoughts, and consider not rightly Circumstances together with Words and Actions; and so when the Premisses are not duly set, the Conclusion shoots beside the white, and thus the whole Syllogism of Judgment concerning the Person is miscast. Thus I believe one may be taken for narrow-spirited and creeping by some People, where (by reason of contrariety of Humours) he feelth a kind of Restraint upon him, and so is kept in lets, and closer to himself, than his natural Make, and the Scope of his Life inclines him to; whereas when he cometh to be easy and at perfect Freedom again with others of his own Complexion, he returns vigorously to his own proper size, and perhaps springs out beyond it; and so different People seeing him in different Humours, must needs take up a different Opinion of him; when as the Man is yet always the same, and consistent to himself, only a little modified by his present Company; even as Clay is the same to itself, though the Sun make it hard, and the Rain soft.

2153 Because we all love to be tenderly handled, and cannot without grudging, endure to have our sore places touched, most People that we converse with, and intend to be easy with us, carry on this soft humour of ours, and sooth us up with liking, and commendations of what they observe best in us; and in the mean time slide over silently all our Imperfections; for say they, Argument seldom convinces any one contrary to his Inclinations; and if by plain dealing we do not convince, we thereby assuredly stir up Contradiction, and lose our Friend.

2154 Now things being thus, he is certainly to be esteemed a singular, true and faithful Friend, that will venture to nettle us, to do us good, and tell us that of ourselves which our innate Self-love hinders us from taking notice of.

2155 If a wise Man will learn to himself by the Taunts of an Enemy, much more will a good Man by the Correptions of a Friend. But then they must be so delivered as to appear spoken meerly out of Friendship and good Will.

2156 Even doubtful Accusations leave a stain behind them, and often prove indelible Injuries to the Party accused.

2157 Those who make the greatest Havock of other Men's Reputations, are the most nicely tender of their own.

2158 Most

2158 Most Men have such an aptness to entertain sinister Opinions of others, that they greedily draw in any Suggestions of that kind; and one may as easily persuade the thirsty Earth to refund the Water she has sucked into her Veins, as them to deposite a Prejudice they have once taken up.

2159 He who would not have his Credulity abused, has scarce a securer way, than to let his Belief run quite counter to Reports.

2160 Each Sect or Opinion seeks to represent its Antagonist as odious as it can.

2161 Those who will not take Vice into their Bosoms, shall have it bespatter their Faces; they who will not run to the same excess of Riot, must expect to be evil spoken of.

2162 Pride is an Humour, which as it is always mounting, so it will make use of any footstool towards its rise.

2163 A Man who affects an extraordinary splendor of Reputation, is glad to find any foils to set him off; and therefore will let no Fault nor Folly of anothers enjoy the Shade, but brings it into the open Light, that by that Comparison his own Excellencies may appear the brighter.

2164 He that has a Pique to another, would have him as hateful to all Mankind,

as he is to him; and therefore as he grieves and repines at any thing that may advance his estimation, so he exalts and triumphs when any thing occurs, which may depress it; and is usually very industrious to improve the Opportunity, nay has a strange Sagacity in hunting it out; nor needs he any great Crime to practise on; every little Infirmary or Passion look'd on through his Opticks, appears a mountainous guilt.

2165 The government of the Tongue is not to be attained by loose trifling Spirits: Our Passions, our Fancies, and all our mere animal Faculties, can thrust our Tongues into such disorders, as our Reason cannot easily rectify.

2166 Wickedness has usually another aspect, when it is stained in the shadow of Death, than in the dazzling Beams of Health and Vigor.

2167 There is no greater Folly, than for a Man to let his Tongue betray him to Mischief; yet this is the commonest thing among Men.

2168 There is implanted in every Man's Nature, a great tenderness of Reputation; indeed 'tis that which gives us an inferior sort of Immortality, and makes us even in this World survive ourselves. This part of us alone continues verdant in the Grave, and yields a Perfume when we are stench and rottenness.

2169 Who-

2169 Whoever endeavours to have that received for a certainty which himself doth not know to be so, offends against Truth.

2170 Malice is a Whirlwind so impetuous, and so precipitate, that it often involves equally the Agent and Patient.

2171 Interest is the universal Monarch, to which all other Empires are Tributaries; to which Men sacrifice not only their Conscience and Innocence, but their very Sensualities and Vices too.

2172 Jocular Slanders are often as mischievous in their effects as those of deeper design.

2173 How easily do we run down the Reputation of any, who stand in the way of our Spleen or Avarice.

2174 To make loud outcries of Injury, when they tend nothing to the redress of it, is a liberty rather assumed by rage and impatience, then authorised by justice; nay often the complainer is the most injurious Person, for he inflicts more than he suffers.

2175 Some Tempers there are so malign, that they wish ill to all, and believe ill of all. He whose guilty Conscience reflects dismal Images of himself, is willing to put the same ugly shape upon the whole Nature, and to conclude that all Men are the same, were they but closely inspected. And therefore when he can see but the least glimmering of a Fault in any, he takes it

as

as a Proof of his Hypothesis, and with an envious Joy, calls in as many Spectators as he can.

2176 No Man that is eminent for Piety, or indeed but moral Virtue, but he shall have many insidious Eyes upon him, watching for his halting; and if any the least Obliquity can be espied, he is used worse than the vilest Malefactor; for such are tried but at one Bar, (and can speak for themselves) and know the utmost of their Doom; but these are arraigned at every Table, in every Tavern. And at such variety of Judicatures, there will be as great variety of Sentences only they commonly concur in this one, that he is an Hypocrite; and then what complacency, what triumph have they in such a Discovery! there is not half so much Epicurism in any of their most studied Luxuries, no Spectacle affords them so much pleasure, as a bleeding Fame thus lying at their Mercy.

2177 Some will pick up all the little Stories they can get, to humour a Patron; an artifice well known by those Trencher Guests, who like Rats still haunt the best Provisions; these Men eat up People for Bread, tear and worry Men in their good Names, that themselves may eat.

2178 Some when they have got the knowledge of another Man's Fault, think it an endearing thing, to whisper it in the
Ear

Ear of some Friend or Confident. But if they will express their confidence, let them acquaint them with their own private Crimes; that indeed will shew something of trust: But those experiments upon another Man's Cost, will hardly convince any considering Person of their kindness.

2179 Some publish their Neighbours failings as they read *Gazettes*, only that they may be telling News; an itch wherewith some Peoples Tongues are strangely overrun, who can as well hold a glowing Coal in their Mouths, as keep any thing they think new.

2180 Others there are who use defamatory Discourse, neither for the love of News nor Defamation, but purely for love of Talk; whose Speech like a flowing Current bears away indiscriminately whatever lies in its way.

2181 Such incessant Talkers are usually People not of depth enough to supply themselves out of their own Store, and therefore can let no foreign Accession pass by them.

2182 We use to call talkativeness a Feminine Vice, but 'tis possible to go into Masculine Company, where it will be as hard to wedge in a Word as at a Female Gossiping.

2183 A Man's Reputation may be as well fooled and prattled away, as maliciously betrayed, nay perhaps more easily; for where the Speaker can least be suspected of Design, the Hearer is apter to give him Credit.

2184 Reports (like Snow Balls) gather still the farther they roul; and when I have once handed it to another, how know I how he may improve it, and if he deliver it so advanced to a Third, he may give his Contribution also to it; and so in a successive transmitting, it may grow to such a monstrous bulk, as bears no Proportion to its Original.

2185 How many Persons have lain under great and heavy Scandals, which have taken their first rise from some inadvertence or indiscretion?

2186 Of so quick a growth is Slander, that the least Grain immediately shoots up into a Tree; and when it is so, it can no more be reduced back into its first Cause, than a Tree can shrink into that little Seed from whence it first sprang.

2187 Modesty and fear of Shame, is one of those natural Restraints, which the Wisdom of God has put upon Mankind; and he that once stumbles may yet by a check of that Bridle recover again. But when by a publick Detection, he is fallen under that Infamy he feared, he will then be

be apt to discard all Caution, and to think he owes himself the utmost pleasures of his Vice, as the price of his Reputation. Nay perhaps he advances further, and sets up for a revers'd sort of Fame, by being eminently wicked; and he who before was but a clandestine Disciple, becomes a Doctor of Impiety.

2188 The softest whisper of Defamation will find others to Eccho it; till it reach the Ears of the concerned Party, and perhaps with some enhancing Circumstances too — this will provoke a return, which again begets a rejoinder, and so the Quarrel is carried on with mutual recriminations; all malicious enquiries are made into each others Manners, and those things which perhaps they did in Closets, come to be proclaimed upon the House-tops; so the Wild-fire runs round till sometimes nothing but Blood will quench it; or if it arrive not to that, yet it usually fixes in an irreconcilable Feud.

2189 We think not we have well played the Historian when we have told the thing, unless we add also our Remarks and Animadversions on it. And though it is bad enough to make a naked Relation, and trust it to the Severity of the Hearers; yet few can content themselves with that, but must give them a sample of Rigor, and by the bitterness

bitterness of their own Censure invite them to pass the like.

2190 In all private Judgments, so much depends upon the Intention of the Offender; that unless we could possess ourselves of God's Omniscience, it will be as irrational as impious, to assume his Authority. Until we know Men's Hearts we are but imperfect Judges of their Actions.

2191 A censorious Humour will keep us so perpetually employed abroad, that we have no leisure to look homeward and see our own defects.

2192 Reputation is nothing but a fair Opinion and Estimation among others. Now this Opinion is not always swayed by due Motives; sometimes little Accidents, and often Fancy and ofttest Prepossession governs in it. So that many times he that puts the first ill Character, fixes the Stamp, which afterwards goes current in the World.

2193 Men are apt to think it some Disparagement to their acuteness and invention, if they cannot say something as sharp upon the Subject as has been said before; and so it is the Business of many to lay on more load, but of few to take it off.

2194 There is no Person so inconsiderable, but may at some time or other do a displeasure; but in this of defaming, every Man has his Weapons ready for a return.

2195 Revenge is sharp-fighted, and overlooks no Opportunity of a Retaliation, and that not bounded commonly, as an Eye for an Eye, &c. but extended to the utmost Power of the Inflictor.

2196 I observe perhaps, that 'tis the common Entertainment of the World, to defame their Neighbour; and if I strike not in upon the Theme, I shall have nothing to render me acceptable Company; perhaps I shall be reproached as morose or dull, and my silence shall be construed to proceed not from the abundance of my Charity, but the defect of my Wit. But he whose Wit is so precarious, that it must depend only upon the Folly or Vice of another, had best give over all pretence to it.

2197 What am I the worse, if a vain talkative Person think me too reserved? or if he whose frolicksome Levity is his Disease, call me dull, because I vapour not out all my Spirits into froth?

2198 He that gets not an indifference to all the idle censures of Men, will be disturbed in all his Transactions; it being scarce possible to do any thing, but there will be descants made on it. He must suspend even the necessary Actions of common Life, if he will not venture them to the being mis-judged by others.

2199 Though the Inquisitiveness and Curiosity of the Hearer may sometimes render defamatory Discourses grateful to him; yet it leaves in him no good Impressions of the Speaker, as foreseeing that they will talk no less freely of him, than they do of others before him.

2200 The most assiduous Tale-bearers, and bitterest Revilers, are often half-witted People; there being nothing more frequently observable, than such Mens Aptness to speak Evil of Things they understand not.

2201 Men are apt to think themselves safe, while they follow one of noted Piety; and the Authority of his Person often leads them blindfold into his Failings.

2202 In all Detraction there is some Mixture of Pride (though Envy and Levity commonly put in for Shares.)

2203 The Falls of others ought to excite our Pity towards them, our Caution as to our selves, and our Thankfulness to God, if he hath hitherto preserved us from the like.

2204 The receiving any Thing into our Charge, insensibly begets a Love and Tenderness to it. A Nurse, upon this Account, comes often to vye Kindness with the Mother.

2205 Could Men be persuaded to affect a wholesome Ignorance, (as to other Mens
Mat-

Matters) it would conduce both to their Ease and Innocence: For 'tis this Itch of the Ear, which breaks out at the Tongue; and were not Curiosity the Purveyor, Detraction would soon be starved into a Tame-ness.

2206 There is such a general Averſation in human Nature to Contempt, that there is ſcarce any Thing more exaſperating.

2207 A dull Contumely quickly vaniſhes, no body thinking it worth remembring; but when it is ſteeled with Wit, it pierces deep, leaves ſuch Impreſſions in the Fancy of the Hearers, that thereby it gets Rooting in the Memory, and will ſcarce be eradicated.

2208 Many a poor Man's Infirmities had been confined to the Notice of a few Relations or Neighbours, had not ſome remarkable Skein of Drollery ſcattered and diſperſed them: The Jeſt recommends the Deſamation, and is commonly ſo incorporate with it, that they cannot be related apart. And even thoſe who like it not in one Reſpect, yet are many times ſo tranſported with it in the other, that they chuſe rather to propagate the Contumely, than ſtiſle the Conceit.

2209 Petty Obſervances and Rites make the Friendſhip of this Age more perplex'd and difficult than ſincere.

2210 Though it be the proper Stile of Stile, to talk of their Vileness and Nothingness ; yet to reject all Testimonies indifferently that come from another, is, in my Opinion, rather a Contempt of our Neighbour, than a modest Conceit of our selves.

2211 Though a modest Man may not perhaps be so adroit and plausible in some of his Actions ; yet he has this Advantage, that Men will rather excuse than reproach him ; whereas an arrogant proud Man disoblige in every Thing he does, let his outward Grace or Accomplishment be never so well.

2212 What are we better for Pleasure, or the worse for Sorrow, when past.

2213 To be false, and to be thought false, is all one in respect of Men, who act not according to Truth, but Apprehension.

2214 There is no Action in the Behaviour of one Man towards another, of which human Nature is more impatient, than of Contempt ; it being a Thing made up of these two Ingredients, an undervaluing of a Man, upon a Belief of his utter Usefulness and Inability ; and a spiteful Endeavour to engage the rest of the World in the same Belief, and slight Esteem of him ; so that the immediate Design of Contempt, is the Shame of the Person contemned ; and Shame
is

is a Banishment of him from the good Opinion of the World, which every Man most earnestly desires, both upon a Principle of Nature, and of Interest. For it is natural to all Men to affect a good Name; and he that despises a Man, libels him in his Thoughts, reviles and traduceth him in his Judgment. And there is also Interest in the Case; for a Desire to be well thought of, directly resolves it self into that owned and mighty Principle of Self-Preservation: For as much as Thoughts are the first Wheels and Motives of Actions, and there is no long Passage from one to the other, he that thinks a Man to the Ground, will quickly endeavour to lay him there: For while he despises him, he arraigns and condemns him in his Heart; and the After-Bitterness and Cruelties of his Practices, are but the Executioners of the Sentence passed before upon him by his Judgment.

2215 Men are so far from being governed by a despised Person, that they will not so much as be taught by him.

2216 Guilt is that which quells the Courage of the Bold, ties the Tongue of the Eloquent, and makes Greatness it self sneak and lurk, and behave it self poorly.

2217 It is the meer Favour of Providence, that he who is actually the greatest, was not the meanest.

2218 With ordinary Minds (such as much the greatest part of the World are) 'tis the Suitableness, not the Evidence of a Truth, that makes it be assented to. And it is seldom that any Thing practically convinces a Man, that doth not please him first.

2219 Where Diligence opens the Door of the Understanding, and Impartiality keeps it, Truth is sure to find both an Entrance and a Welcome too.

2220 Where a strong inveterate Love of Sin has made any Doctrine or Proposition wholly unsuitable to the Heart, no Argument or Demonstration, no nor Miracle whatsoever, shall be able to bring the Heart cordially to close with, and receive it.

2221 If a Man succeed in any Attempt, though undertook with never so much Folly and Rashness, his Success shall vouch him a Politician, and good Luck shall pass for deep Contrivance. For give a Man Fortune, and he shall be thought a wise Man, in spite of his Heart; nay, and of his Head too. On the contrary, be the Design never so artfully laid, and spun in the finest Thread of Policy; if it chance to be defeated by some cross Accident, the Man is then run down by an universal Vogue, his Councils are divided, his Prudence questioned, and his Person despised.

2222 A

2222 A Word unadvisedly spoken on the one Side, or misunderstood of the other; any the least Surmise of Neglect; sometimes a bare Gesture; nay, the very Unsuitableness of one Man's Aspect to another Man's Fancy, has raised such an Aversion to him, as has produced a perfect Hatred of him; and that so strong and so tenacious, that it has never left vexing and troubling him to his Grave; yea, and after Death too, has pursued him in his surveying Shadow, exercising the same Tyranny upon his very Name and Memory.

2223 It is hard to please Men of some Tempers, who indeed hardly know what will please themselves; and yet if a Man does not please them (which is Ten thousand to one if he does) if they can but have Power equal to their Malice, such an one must expect all the Mischief that Power and Spite, lighting upon a base Mind, can possibly do him.

2224 Whosoever that Man was that said, That he had rather have a Grain of Fortune, than a Pound of Wisdom, as to the Things of this Life, spoke nothing but the Voice of Wisdom, and great Experience.

2225 He who builds upon the present, builds upon a Point; and where the Foundation is so narrow, the Superstructure cannot be high and strong too.

2226 No Man can rationally account himself secure, unless he could command all the Chances of the World. Probabilities are as infinite as God's Power; and whatsoever may come to pass, no Man can certainly conclude shall not come to pass.

2227 Reason allows none to be confident, but him only who governs the World; who knows all Things, and can do all Things, and therefore can neither be surprized, nor overpowered.

2228 Most Men can much rather brook their being reputed Knaves, than for their Honesty be accounted Fools, as they easily may: Knave, in the mean Time, passing for a Man of Credit, where it is only another Word for Politician.

2229 This seems to be the true inward Judgment of all our Politick Sages, that Speech was given to the ordinary sort of Men, whereby to communicate their Mind; but to wise Men, whereby to conceal it.

2230 Gratitude looks backward, but Policy forward.

2231 Now-a-days only rich Men, or Enemies, are accounted the rational Objects of Benefaction. For to be kind to the former, is Traffick; and to the latter, is to prevent Hurt.

2232 We must not vouch any Man for an exact Master in the Rules of our Modern Policy, but such an one as hath brought

brought himself so far to hate and despise the Absurdity of being kind upon Free-cost, as not so much as to tell a Friend what it is a-Clock for nothing.

2233 The Foundation of all Man's Unhappiness here on Earth, is the great Disproportion between his Enjoyments and his Appetites; which evidently appears in this: That let a Man have never so much, he is still desiring something or other more.

2234 In all these worldly Things that a Man pursues with the greatest Eagerness and Intention of Mind imaginable, he finds not half the Pleasure in the actual Possession of them, that he proposed to himself in the Expectation.

2235 Since Man is but of a very limited narrow Power in his own Person, and consequently can effect no great Matter meerly by his own Personal Strength, but as he acts in Society and Conjunction with others; and since no Man can engage the active Assistance of others, without first engaging their Trust: And moreover, since Men will trust no further than they judge one, for his Sincerity, fit to be trusted, it follows that a discovered Dissembler can atchieve nothing great or considerable; for not being able to gain Mens Trust, he cannot gain their Concurrence; and so is left alone to act singly, and upon his own Bottom; and while that is the Sphere of his Activity, all

that he can do, must needs be contemptible.

2236 The ablest Men that ever were, had all an Openness and Frankness of Dealing; and if at any Time such did dissemble, their Dissimulation took Effect, meerly in the Strength of that Reputation they had gained by their Veracity and clear Dealing in the Main.

2237 A Man's Happiness or Misery, in his Converse with other Men, depends chiefly upon their doing, or not doing those Things, which human Laws can take no Cognizance of.

2238 All Nations that grew great out of little, or nothing, did so meerly by the Publick-mindedness of particular Persons; and the same Courses that first raised Nations and Governments, must support them.

2239 Where there is no Power to perform, God accepts the Will: But where there is Power to perform, God does not accept the Will.

2240 The sole exposing a Man to the publick Odium, is enough to ruin any Man before his Cause be heard or tried.

2241 It is some Skill in Play, to know when a Game is lost: Better fairly to give over, than contest in vain.

2242 There

2242 There is nothing more terrible to a guilty Heart, than the Eye of a respected Friend.

2243 Courage without Discipline, is nearer Beastiality than Manhood.

2244 Those who have true Worth in themselves, can never envy it in another.

2245 Such alas we are all, in such a Mould are we cast, that with the too much Love we bare our selves, being first our own Flatterers, we are easily hooked with others Flattery, we are easily persuaded of others Love.

2246 Fear is far more painful to Cowardice, than Death to a true Courage.

2247 All well-doing stands so in the midst betwixt its two contrary Evils, that it's a ready Matter to cast a slanderous Shade upon the most approved Virtue.

2248 Let a Man be never so highly exalted, yet the beginning of him was, and the end of him shall be Earth.

2249 That sweet and heavenly uniting of Minds, which properly is called Love, hath no other Knot but Virtue; and therefore if it be a right Love, it can never slide into any Action that is not virtuous.

2250 Let a Sailor have never so good a Ship, understand his Art never so well, and ply his Business never so much, yet if the Heavens oppose, and the Winds blow contrary,

trary, his Art will but fret him, and his Pains will but toil him, his Voyage will be stopt, and his Port never come at. Let a Man have never so good Parts, lay his Designs never so well, prosecute them never so diligently; yet if Fortune resist, and Ill-luck still attend him, his Wit shall prove Vanity, and his Labours Vexation, his Attempt shall be blasted, and his Aim never attained.

2251 He is gotten up to a good Form in Philosophy, that can patiently sit by, and hear without Concern, the empty, senseless, unphilosophical Stuff, that Pretenders to Philosophy pride themselves in, when they talk with all the Positiveness (*si diis placet*) of a Dictator, that which they know almost nothing of, and perhaps never thought of before.

2252 Many lead good moral Lives, that never read Books of Morality.

2253 Troubles will fetch an inconsidering Man back again to his Thoughts, and so make a Fool (that is so, not for want of Parts, but want of Exercise) wise.

2254 Many that are well learned, are ill taught; have a good Head, and a bad Heart. Learning and Virtue are excellent Company, but they too seldom meet.

2255 Is it not better to take the Pains to consider first, than endure ten times the Pains of fruitless Repentance after?

2256 Our

2256 Our Actions are the things others judge us by, but our Intentions we judge ourselves by; if they then disagree, the World and we must necessarily differ in our Judgments.

2257 If Riches be well gotten and well used, they are a great Blessing.

2258 He is a very great Fool, that is wise only in other Men's concerns.

2259 A Matter may as well be over-thought, as under-thought; Consideration is good only for the sake of Action, even as Conception is for Parturation; as a delay for Advice is the greatest haste we can make; so a delay for Fear is the greatest Sloth we can be guilty of.

2260 Enmity is carried on with greater Flame and Rage between kinsfolks, than others; for the Indignity of the Injury seems greater, by how much more kindness they claimed from such an one, as even Nature her self gave, in order to be friendly. This Unnaturalness (as they think in their Passion) is such a monster of Baseness, that 'tis not in the power of Humanity to bear, or Goodness itself to pardon, and so nothing remains but to vow Revenge even to utter Destruction.

2261 The breach of an easy Command highly aggravates the Crime; for it implies Contempt.

2262 Much

2262 Much arguing breaks friendly Society; for though amongst Men of Judgment and good Temper, profit may be made by it; yet the inherent Pride that is in most Men, much disdains to suffer their Opinion to be contradicted, never considering how imperfect our Knowledge is in the most easy Matters. And it happens to Argumentators, as it doth to Wrestlers; though they begin for Sport, yet he that receives the Foil, never will leave till he have a foul Fall, and then ever after bears a secret Malice.

2263 He that can govern himself in Gaming, will hardly be moved to Passion in more serious and necessary Occasions. For that which vexeth, is the miss of Expectation; and Play is nothing but a frequent expectation of Hazard, and those that use it have continually cursed Assaults by it.

2264 A little Wit serves to flatter with; for how easily do they work that go with the Grain.

2265 Rarity deceives the Judgment; for what we have not formerly seen, we admire as excellent before we consider. But Wisdom first consults the Nature and Uses, and often finds sterility in those things which others wonder at; and contrarily in those things which frequency makes despicable, Wisdom discovers great profit.

2266 Nothing

2266 Nothing is more common and general than Death; and yet because it happens to particulars but once, and there is no knowing it twice, nothing is so rare and strange. But since it is so certain, wise is the Man that will not pretermitt any Occasion, that may familiarize it to him; which will both take away the Strangeness, and mitigate the Terror of it.

2267 It is seldom or never that a peremptory Man either riseth in Honour, or increaseth in Wealth; for Eminency in either or both these is attained unto by many Circumstances, and many assistant Helps and Counsels. For one Man's Labour will do no great Work.

2268 For those sharp Jest, which we can as sharply and suddenly retort, we think ourselves well enough revenged. But if we fail in that, then commonly we boil with Hatred and Revenge, and hold ourselves engaged to answer that with cruelty, that we could not wittily.

2269 Commonly to be praised by a wicked Person, is to be praised for a wicked Action.

2270 That Master is never well served, that doth not carry an esteem with his Servants; who should be readier to believe their Master's Commandments are wise, than dispute it among themselves.

2271 What

2271 What is the advantage of Men greatly Learned? they labour to be unsatisfied, to know how Ignorant they are. Increase of Knowledge is but Increase of Appetite to have more.

2272 The *Indies* have not made the *Spaniard* rich; neither is any Man made wealthy by abundant comings in, but by the few Occasions of spending.

2273 Observe we those that are cleanly and neat, yet without Curiosity; and commonly they are thriving, for with it there goes a disposition of Industry; whereas those that are slovenly are commonly lazy, and that is the road to Poverty.

2274 Those whose dispositions are retired; are commonly wiser than those that are jovial. The reason is excess of Joy dilates the Spirits; whereas the other Disposition unites them, and adapts for Consideration, where his chiefest Wealth lies.

2276 That Man that often weighs his own Actions towards others, and with what Affections he did them, will enable himself the better to conceive of other Men's intentions towards himself in their Affairs; whereas those Men that expect that all others should court their Interests, never consider how they behave themselves to others.

2277 The

2277 The lazy Man's Life is the most tedious and perplexed of all Mens; for industrious Men have both the Comfort of effecting their purposes, and by their Providence have prevented those Calamities (either in part, or altogether) which human condition is liable; and which fall impetuously on the sluggard.

2278 What though I am not so happy as I desire; 'tis well I am not so wretched as I deserve.

2279 What a poor Ambition is it to be the best Man in a City? what is a City to a Shire? what is a Shire to the whole Island? what is this Island to *Europe*? what is *Europe* to the whole Earth? what is the Earth to a Star? what is that Star to Heaven? and that to the Heaven of Heavens? and so by a Retrogradation, how little, how nothing is this poor Glory?

2280 Labour is a great part of the Curse, and therefore no wonder if Men fly from it; which they do with so great an Aversion, that few Men know their own strength for want of trying it; and upon that account, think themselves really unable to do many things, which experience would convince them, they have more Ability to effect, than they have Will to attempt.

2281 The Mind of the Giver is more to be attended to, than the matter of the Gift; it being this that stamps it properly
a Favour,

a Favour, and gives it the noble and endearing denomination of a Kindness.

2282 The World is maintained by intercourse, and the whole course of Nature is a great Exchange, in which one good turn is, and ought to be the stated price of another.

2283 Geographers and Historians dividing the World into thirty Parts, give us this account of them: That but five of those thirty are *Christians*, and for the rest, six of them are *Jew* and *Mohometan*, and the remaining nineteen perfectly *Heathen*.

2284 The Soul and Spirit, that animates and keeps up Society, is mutual Trust; and the Foundation of Trust is Truth, either known or supposed in the Person so trusted.

2285 The reward of Lying is an utter loss of all Credit and Belief with sober and discreet Persons, and consequently of all Capacity of being useful in the prime and noblest concerns of Life. For there cannot be imagined in Nature, a more torlorn, useless and contemptible Tool, or more unfit for any thing, than a discovered Cheat. And let Men rest assured of this, that there will be always some as able to discover, and find out deceitful Tricks, as others can be to contrive them; for God forbid, that all the Wit and Cunning of the World should still run on the Deceiver's side. And when such little shifts and shuffling Arts come
once

once to be ripped up and laid open, how poorly and wretchedly must that Man needs sneak, who finds himself both guilty and baffled too.

2286 A Knave without Luck, is certainly the worst Trade in the World.

2287 Nothing certainly can be thought of, or imagined more base, unhuman or diabolical, than for one to abuse the generous Confidence, and hearty Freedom of his Friend, and to undermine him and ruin him in those very concerns, which nothing but too great a Respect to, and too good an Opinion of the Traytor, made the poor Man deposit into his hollow and falacious Breast. Since this false, wily, doubling disposition of Mind is so intolerably mischievous to Society, God is sometimes pleased (in meer Pity and Compassion to Men) to give them warning of it, by setting some odd Mark upon such *Gains*. So that if a Man will be but so true to himself, as to observe such Persons exactly, he shall generally spy such false Lines, and such a treacherous flear upon their Face, that he shall be sure to have a cast of their Eye to warn him, before they give him a cast of their Nature to betray him.

2288 The merry Soul is freer from intended Mischief than the Thoughtful.

2289 A diligent and discreet Servant is one of the best Friends that a Man can be blest withal. He can do whatsoever a Friend may, and will be commanded with lesser hazard of losing.

2290 Nature's Inclination is much more bent to rule than obey; Service being a Condition which is not found in any Creature of any kind, but Man.

2291 Our Fortunes and ourselves are things so closely linked, that we know not which is the cause of the Love that we find; when those two shall part, we may then discern to which of them Affection will make wing.

2292 I do not learn to correct Faults in my self by any thing more, than by seeing how uncomely they appear in others. Who can but think what a nasty Beast he himself is in his Drunkenness, that hath seen how noisome it hath made another? And why should I be so besottedly blind, as to believe others should not spy those Vices in me, which I can see (when they appear then) in others.

2293 Those that are perfect Men must as well know bad, that they may eschew it; as good, that they may embrace it. And this Knowledge we can neither have so cheap, nor so certain, as by seeing it in others with pity and dislike. If we could pass the World without meeting Vice,
then

then the knowledge of Virtue only were sufficient. Thou art happy when thou makest another Man's Vices steps for thee to climb to Heaven by.

2294 We are never at quiet in any thing long, till we have conquered the fear of Death; and Death hath nothing terrible, but what our Life hath made so.

2295 Take a Man as Nature has made him, and there is some reason why he should fear Death, because he knows not what it will do with him; what he finds here, he sees and knows; what he shall find after Death, he knoweth not. And no Man but would rather continue in a moderate delight which he knows, than be delivered into infinite uncertainties.

2296 When I read a rarely sententious Man, I admire him to my own impatiency. I cannot read some part of *Seneca*, above two Leaves together; he raises my Soul to a Contemplation, which sets me a thinking on more than I can imagine; so am I forced to cast him by, and subside to Admiration.

2297 But this is when these excellencies incline to Gravity and Seriousness; for otherwise light Airs turn us to sprightly Actions, which breathe away in a loose Laughter, not leaving half that impression behind them, which serious Considerations do. As if Mirth were the excellency of the Body, and Meditation the excellency
of

of the Soul. As if one were for the Contentment of this Life, and the other eying to that of the Life to come.

2298 That which some would call Idleness, I call the sweetest part of my Life, that is my thinking.

2299 It's strange that the whole World of Men should be carried on with an earnest desire of a noble Fame and Memory after their Deaths, when yet we know, the Tongues of the Living avail nothing to the good or hurt of those that lie in their Graves.

2300 Desire of Glory is the last Garment that even wise Men put off.

2301 Worth begets in weak and base Minds Envy; but in those that are magnanimous, Emulation.

2302 Great Fames are for Princes, and such as for their Parts are the glories of Humanity. Good Fames may crown private Men.

2303 What we know not, we reverently admire; what we do know, is in some sort subject to the Triumphs of the Soul that hath discovered it.

2304 He that upbraids one with Kindnesses granted, makes that an Injury which was before a Benefit.

2305 A Slander once raised will scarce ever die; or fail of finding some that will allow it both harbour and trust.

2306 Some

2306 Some People deceive the World, are bad, and are not thought so; in some the World is deceived, believing them ill when they are not.

2307 Certainly ill-gotten Gains are far worse than Losses with preserved Honesty. These grieve but once, the other are continually grating upon our quiet.

2308 How happily do they live, that know nothing but what is necessary.

2309 We judge of others by what they should be, and of our selves by what we are; and may mistake in both.

2310 'Tis a great inconvenience for a Man to be counted wiser than ordinary. If he be a Superior, it keeps him from discerning what his Inferiors are; for their Opinion of his piercing Judgment makes them to dissemble themselves, and fits them with a care, not only to hide their Defects, but to shew him only the best of themselves. If he be an Equal, Men are fore-opinioned of him for a politick Man; and in any Matters of weighty Commerce, they would study how to be more cautious of him, than they would be of an unesteemed Man. So he shall be sure to conclude nothing, but upon harder conditions for himself. If he be often a Man of unwelcome Society, he is thought one of too prying an Observation, and that he looks further into our Actions.

Actions than we would have him search. For there be few which do not sometimes do such Actions, as they would not have discretion scan.

2311 I hold it a greater Injury to be overvalued than under. For when they both shall come to the touch, the one shall rise with Praise, while the other shall decline with Shame.

2312 There is no Detraction worse than to overpraise a Man; for whilst his Worth comes short of what report doth speak him, his own Actions are ever giving the lye to his Honour.

2313 I do think nothing more lawful, than moderately to satisfy the pleasing desires of Nature; so as they infringe not Religion, hurt not our selves or the Commerce of human Society.

2314 How happy and how healthful do those things live, that follow harmless Nature. They weigh not what is past, are intent on the present, and never solicitous for what is to come. And this blessedness they have above Man; that never seeking to be more than Nature meant them, they are much nearer to the happiness of their first Estate. They decline less into worse than Man doth, in this crazed Age of the World.

2315 I think no Man but would willingly tell his Grief, if either shame of the Cause,
or

or distrust of the Friend did not bridle his Expressions. Either of these entail a Man's Mind to Misery.

2316 Flouts proceed from an inward Contempt; and there is nothing cuts deeper in a generous Mind than Scorn.

2317 While we think to revenge an Injury, we many times begin one, and after that repent our misconceptions. Light Injuries are made none by not regarding them.

2318 Men of precise Lives are often rash as to Censure; for their retiredness keeps them ignorant in the course of Business: If they well examined themselves, and weighed the imperfections of Humanity, their Judgments would be more charitable, they would breathe less Condemnations.

2319 In Discourse give me a Man that speaks Reason, rather than Authors; rather Sense than a Syllogism, rather his own than another's. He that continually quotes others, argues a Barrenness in himself, which forces him to be ever a borrowing. In the one Man it bewrays Judgment, in the other Reading; and 'tis a greater Commendation to say, he is wise, than well read.

2320 There is no Spectacle more profitable, or more terrible, than the sight of a dying Man, when he lies expiring his Soul on his Death-Bed.

2321 There have been many *Diogenes*, and as many *Timons*, though but few of that Name: Men are lived over again, the World is now as in Ages past, there was none then, but there have been some since that parallel him, and, as it were, his revived self.

2322 Surely there are in every Man's Life certain rubs, doublings and wrenches, which pass a while under the effects of Chance; but at the last, well examined, prove the meer Hand of God.

2323 There goes a great deal of Providence to produce a Man's Life unto Threescore.

2324 I can hardly think there was ever any scared into Heaven; they go the fairest way to Heaven, that would serve God without an Hell; other Mercenaries that crouch unto him in fear of Hell, though they term themselves the Servants, are indeed but the Slaves of the Almighty.

2325 God is better to the worst, than the best deserve. There is a Rabble even amongst the Gentry, a sort of *Plebeian* Heads, whose Fancy moves with the same Wheel as these; Men in the same level with Mechanics, though their Fortunes do somewhat guild their Infirmities, and their Purfes compound for their Follies.

2326 No

2326 No Man can justly censure and condemn another, because indeed no Man truly knows another. No Man can judge another, because no Man knows himself; for we censure others, but as they disagree from that Humour which we fancy laudable in ourselves; and commend others, but for that wherein they seem to quadrate and consent with us; so that in Conclusion, all is but what we all condemn, Self-love.

2327 It is an Act within the power of Charity, to translate a Passion out of one Breast into another, and to divide a Sorrow almost out of itself; for an affection, like a Dimension, may be so divided, as if not indivisible, at least to become insensible.

2328 I ever found that Men's Fortunes are oftner made by their Tongues, than by their Virtues; and more Men's Fortunes overthrown thereby also, than by their Vices.

2329 He is not much a loser who loseth all, yet saveth his own Soul at last.

2330 A Man should not be ashamed to change for the better; but he must see that it is better before he changes.

2331 'Tis Presumption, not Piety, so to trust a good Cause, as not to use all lawful means to maintain it.

2332 Kings who with powerful Armies gain Battels, and take Citics, are obliged for their Laurels to the gallant Performances

mances of their Captains and Soldiers; whereas a true Hero, who has mastered his Passions, is indebted only to his own Valour for that glorious Victory.

2333 To do evil to others, is the easiest thing in the World; but to endure it generously, and without repining, is the hardest of any.

2334 A Man takes a pleasure to see a Person he has obliged, but he ever has a Contempt or Aversion for those he hath injured.

2335 A criminal Pleasure leaves only Vexation and Bitterness behind it; whereas a Satisfaction proceeding from Virtue, fills the Soul with a certain Sweetness, which continues in it a long time.

2336 There is none more ready to do an ill turn, than they who have not either Honour or Courage.

2337 You would be so far from being happy, by being deprived of your Passions, that I maintain you could not be happy at all without them. A Tree would be as happy as you, if you had no Desire, no Love nor Hope, nor none of the rest of their Company.

2338 Passions are nothing else but those motions of your Soul, whereby you go to that Good, or run away from that Evil, which your Understanding presents to your Heart.

2339 Persecution

2339 Persecution makes Men persevere in the Right; and Persecution may make them persist in the Wrong. Men may, by ill Usage, be irritated sometimes to assert and maintain even their very Errors.

2340 A Metaphor is a Similitude in a Word, a short Comparison; and it is used (as a Similitude) to illustrate and explain the Meaning. The Variety of Ideas in the Mind furnish it with Variety of Matter for Similitudes; and those Ideas are only so many Impressions made on the Memory by the Force and Frequency of external Objects. Pitiful and mean Comparisons proceed from pitiful and mean Ideas; and such Ideas have their Beginning from a Familiarity with such Objects. From an Author's poor and filthy Metaphors and Similitudes, we may learn the Filthiness of his Imaginations; and from Uncleanliness of that, we may make a reasonable Guess at his Rate of Education, and those Objects with which he has been most conversant and familiar.

2341 By the frequent Use of bold and daring Figures, Poetry is distinguished from Prose and Oratory. Epithets are beautiful in Poetry, but make Prose languishing and cold; and the frequent Use of them in Prose, makes it pretend too much, and approach too near to Poetry.

2342 The subject-Matter of Comedy is the Vices most frequent, and which are the common Practice of the looser Sort of Livers; and they must be exposed after a ridiculous manner: For Men are to be laughed out of their Vices in Comedy.

2343 Of our Life all the Time past is dead; the present lives, and dies at once; and the future likewise shall die. The past is no more; the future is not yet; the present is, and no more is.

2344 Those that are in a great Fortune let themselves easily be caught with Flattery, or be moved to Revenge. And as there is no Injury so small, for which they will not insist upon a Satisfaction; so there is no Praise or Commendation of them so excessive, as that they will not receive it. It is their constant Misfortune to give Credit to Flatterers and Slanderers.

2345 How difficult is it to defend our selves from an Enemy that pleases? In the combating Pain or Adversity, our Sense joins with the Spirit; but when we must make war with Pleasure, the Sense takes Part against the Reason: The Man whole and entire resists Pain; and there is but half of him that makes any Resistance to Pleasure.

2346 If some are refined like Gold in the Furnace of Affliction, there are many

ny more that are, like Chaff, consumed in it.

2347 *Themistius* said, That if we naturally weep, it ought not to be a Wonder; forasmuch as that when *Prometheus* was holding the Clay in his Hands, of which he was to form Man, he would not temper it with any other Water than that which came from his Tears.

2348 Occasions of Joy make us go too much out of our selves; those of Sadness make us retire too much within our selves. The Excess of the one, and the other, hinders the due Equality of the Mind.

2349 What Advantage is it to be fullen in our Grievs? Were it not better to diminish out Displeasure by weeping, than to be hardened into a Pillar of Salt, instead of letting this Bitterness drop out by the Eyes, or of breathing it off with a few Complaints? Tears, as well as Rivers, have a right to a Passage: We ought to moderate only, not forbid the Use of them.

2350 Since our Lord Jesus himself willingly testified his Grief by weeping, (and surely none can accuse him of having an uneven, or unconstant Mind) we may declare, that Weeping and Complaint do not always testify Impatience, but only they show that we are not utterly insensible: We are no more insensible in this Life, than we are immortal.

2351 There are few Persons who know how to regulate their Resentments, and who can shew a Strength of Spirit on great Occasions of Joy or Grief.

2352 St. *Jerom's* Advice was, Let a Child begin to be instructed, as soon as he begins to blush. As soon as they are capable of Shame, they are capable of Discipline. From the Time that they show the Marks of their Conscience upon the Countenance, it ought to be believed, that Remorse has taken Place of Innocence, since they already know to put a Difference between Good and Evil.

2353 Ah, how happy are those that know Heaven before Earth, and learn Devotion before Vanity? What is imprinted in this clean Paper (of Childrens Minds) can never be got out again. For this Reason 'tis highly important, that Children should have Impressions of Good made in them, before they be exposed to those of Evil.

2354 There is sometimes more Difficulty to do as another does, than to do more: It may be much easier to out-run a Man, than to keep just to his Pace; since in the former Case we depend upon our selves; but in the latter, we must regulate our going by his.

2355 That

2355 That which is most excellent in all Things, is something that cannot be acquired by Art; it must be partly born with us; for as for a good Grace, who could ever acquire that native and powerful Charm by Art, which Painters know not how to draw, nor the Poets how to describe; and which is felt much better than it can be expressed.

2356 Prosperity, as well as Adversity, has but few true Friends; since, as the one wants them that should comfort it; the other is in no less Want of those that should admonish.

2357 There is no Pleasure of Life without Friendship; and the greatest Prosperity is tedious, and the least Affliction insupportable without it.

2358 *Socrates* said, That the Gods had endeavoured to mingle together Pleasure and Pain; but when they found this could not be done, at least they would fasten them by the Tails, to the end that one might succeed the other, so to hinder in us both Insolence and Despair.

2359 Though the Soul be immortal in its Nature; yet in its Actions, which have the Body and Animal Spirits for its Instruments, it fails not to testify a Youth, or old Age with the Body.

2360 Shamefacedness is commonly a Testimony of an innocent Soul, and such as is far from conceiving of great Evils, when it is so sensible of small ones.

2361 Some disguise their Disparagement of another, under an Appearance of Praise. If they speak any Thing that is ill, they will pretend it is with Regret that they do it. But this is to imitate the Archers, who draw the Arrow towards them, but it is that they may the better send it to the Mark they aim at.

2362 The superstitious have more Scruple at the Commission of a small Sin, than of a great one; and are like the *Jews*, who made more Conscience of entering into the Judgment-Hall, than of condemning Jesus Christ.

2363 As for what concerns Conversation, the best Artifice is to have nothing of Dissimulation; for 'tis more easy to be good indeed, than to be so in Appearance only; and there is often less Difficulty to regulate the Conscience than the Mien.

3364 Piety takes not away good Humour, nor renders one too melancholy for Conversation. When the Grace of God is in a Soul, the Visage is sensible of the Sweetness, and does not carry the Lines and Colours of the Damned, or of Demons. The Weather is clouded when 'tis disposed
to

to a Tempest; and dejected Looks prognosticate something fatal in the Thought.

2365 Weak Spirits have not Confidence enough to publish their Virtues, nor Discretion to conceal their Defects.

2366 It is not to be imagined, that they who have nothing but Darkness in the Mind, and Guilt in the Conscience, can take any Delight to enter into themselves, or to search there for Satisfaction or Repose.

2367 Desire and Regret are two of the greatest Tyrants of our Repose; since the one carries us away to the Time to come, and the other makes us return to that which is past, and so takes away the Liberty of making the present Time happy.

2368 Those that speak little, as well as those that speak much, ought to consider that Modesty is necessary to Silence, as well as to Discourse; as it frees the one from Contempt, and the other from Affectation.

2369 Knowledge, and a sweet Temper, are the two Qualifications most necessary for an Entertainment: Without the former, the Conversation will be too trivial; without the other, too rude and tiresome.

2370 Some People that have read much, and depend on it, are mightily subject to Repetitions; for having tacked their Idea

to particular Words and Phrases, and filled their Thoughts with some particular Matters and Subjects, their Spirit is not at Liberty to invent others when it is necessary. They are so enslaved to their Memory, that they can make, as it were, no Use of their Judgment.

2371 The Conversation of wicked Persons has more Power to corrupt the good, than that of the virtuous to correct the debauched. Sickness may be contagious, but Health is not.

2372 The principal Aim of Conversation (as the World now goes) seems not to take and give Delight and Pleasure in entertaining; but to make one's self pass for a Wit, and a very judicious Person.

2373 All Moral Actions are full of Circumstances, which give Occasion to consider the same Thing under several Visages, and make it now to appear good, and anon to appear evil.

2374 They that read too much, are ordinarily incommoded by the Confusion of their own Thoughts and Discourses.

2375 By Reading we enjoy the Dead, by Conversation the Living, and by Contemplation our selves. Reading enriches the Memory; Conversation polishes the Wit; and Contemplation improves the Judgment.

2376 A Gift that is intended for a Bribe has no Prevalency, but when two Knaves meet to Cozen a third Party, which both of them think homester than themselves.

2377 He that is not conceited in his Mind, is never like to make a Coxcomb worth whistling after; but when the Mind is well tinctured with Conceit of himself, then is he Proof against all the Oppositions of Sense and Difficulty.

2378 Sometimes a Sense of Worth; a Nobleness and Elevation of Mind; together with a Fineness of Constitution, gives Lustre and Dignity to the Aspect; and, as it were, causes the Soul to shine through the Body.

2379 Confidence many times storms weak People out of their Reason and Inclinations; and plunges them into such a Compliance, that they are forced to yield in their own Defence.

2380 Confidence many times makes the Party succeed against modest Men of much larger Sufficiency, where the Competitions are governed by a popular Choice.

2381 Experience tells us, the Majority of Men are seldom the wisest; and the Multitude are more smitten with Appearances than the Things.

2382 Confidence enables a Man to flourish, rail and romance to Admiration. It makes Impertinencies shine; Impossibilities seem

seem credible, and seemingly turns Poison into a Cordial.

2383 A confident Man, when Matters come to a Pinch, is ~~never~~ without some Sham or Jest to bring it off.

2384 Confidence is not, however, without its Motification; for when a Man of Confidence happens among People of Judgment, he is looked through very easily, and then the Discovery spreads apace; for Confidence is apt to expose it self, to over-grasp Business, and to talk without thinking; and mostly to fail in the Decencies of Conversation.

2385 When a confident Person is once out of Countenance, he makes but a very bad Figure on't; his Hand is out a blushing for want of Practice; and he acts modestly with so ill a Grace, that he is more ridiculous in the Habit of Virtue, than that of Vice.

2386 It's too frequently the Desire of many Men to be hankering after the greatest Things, but to be far from enjoying the least; and so coveting what we neither have, nor need, deprives us of the Fruition of that Good we are already possessed of.

2387 He that faintly accuses, is indeed the most dangerous Enemy; because he mixes a kind of Commendations and Fear with his Invectives to possess Men with an Opinion he is our Friend; and does it, not
to

to hurt the Person, but the Vice he would make him guilty of, that Reproaches may reclaim, and set him right again.

2388 A false Report frequently destroys us in the good Opinion of those we know not; and where 'tis impossible we should be present to make our own Defence. Or if we could, the Majority of Men being so malicious, and prone to believe ill Things of others; it would be a very difficult Matter to wash out the Blots of Defamation, which is managed with a Shew of Probability.

2389 Suppose the Slanderer should have so much Conscience, as to confess the Injury done by him; 'twould be no sure Cure for a wounded Fame: For it is a thousand to one, if such a Confession does ever arrive to the same Persons that are prepossessed with the former Reports. Or if it do, ill Men will be apt to suggest the Retraction proceeds from Fear, or Bribery: And so he can never make an adequate Reparation, who has blasted a good Man's Reputation.

2390 There is many a Man that hath been good, which is not so now, because he did not keep himself in good Company.

2391 Anger, as it hath many terrible Effects, so it also hath many that are ridiculous; and therefore of all Passions, it is the
I most

most to be hated, and most contemned, which should be a great Inducement for Men to avoid it.

2392 Anger, though it be very troublesome and dangerous to others, yet it is mostly so to him that hath it.

2393 How happy a Life do those Men lead, who know nothing but what is necessary? For Knowledge, in many Cases, does but shew us our Ignorance, thereby entangling and perplexing the Mind.

2394 He that looks not beyond the Plough or Scythe, is in a far more secure Quiet, than the divided and troubled Brain of the Statist or Schoolmen.

2395 Hope is sometimes so sprightly and rewarding a Quality, that the Pleasure of Expectation exceeds even that of Fruition in a very high Degree: For it refines on the Richness of Nature, painted beyond the Life; and when the Reality is thus outshined by the Imagination, Success is a kind of Disappointment, and to hope is more eligible than to enjoy.

2396 All the while we are working Good, we are scattering Seed, which after harrowing, will ripen up to Happiness for our selves.

2397 It's ever observable, that the greater the Labour and Hazard is in any Undertaking, the sweeter is the Remembrance of it when past.

2398 He

2398 He that is lifted up to sudden Preferment, had need be much more careful of his Actions, than he that hath a long Time enjoyed it.

2399 Truth has no Occasion for the Varnish of Oaths and Protestations, or any Formality ; but loves to be plain, naked, and open-hearted.

2400 If one had nothing but a Soul to keep, he need not put himself into Subjection to others to maintain it. But a 'Body at present is a very indigent sort of a Thing ; it cannot subsist upon its own Growth, but stands in Need of continual Supplies.

2401 Honesty and Sincerity in our Dealings puts ill Men out of their Byass, it breaks all their Measures by which they hoped to compass their Ends: For Knaves commonly think, that nothing can be done but by Knavery.

2402 It is an hard Task upon Knaves, to be perpetually employed in concealing their own want of Sincerity, and making amends for the breaches of their Promise.

2403 Study, and the Enquiry after Truth, hath very often only this Effect; That it makes us know experimentally, how ignorant we are by Nature.

2404 Our Thoughts are then only true, when they exactly figure their Objects;
and

and our Words and Expressions only pertinent and just, when they faithfully describe the Conception. This is the Standard of all Discourse, Poetry, Oratory, History. They are despised, if they design to deceive the Reader, as Cheats: And likewise despised, if not able to draw the Subject at Length with Exactness to the Original.

2405 I take general Discourses to be like large Prospects, where the Eye is lost by the wide Compass it takes; and sees so many Things at once, that it sees nothing distinctly.

2406 I am of Opinion, that that Sense of any Passage (of Scripture) which (after attending to the Force of the Words, and to their Coherence with what goes before, and what follows) first occurs to the Mind, is generally the justest and truest.

2407 Brutes have not the Art of growing miserable, upon a View of the Happiness of others; it being the peculiar Privilege of Thinking-Beings, when they are otherwise sufficiently blessed, to create Trouble to themselves by needless Comparisons.

* 2408 Esteem and Praise of (Persons when dead) are looked upon as a Tribute due to the Memory of those only, who have moved in an high Sphere, and outshone the rest of the World by their Rank, as well as their Virtues. However, the
Cha-

Characters of Men placed in lower stations of Life, though less usually insisted upon, are yet more useful; as being imitable by greater Numbers, and not so liable to be suspected of Flattery or Design.

2408 The desire of Being is not Ambition, but a generous Appetite and relish of Immortality, which Nature herself prompts the Creature to.

2409 For a Man that is Evil to descend from good Parents, is a great Infamy; but to descend from the Good, and to be good, is great Glory.

2410 *Cæsar* never said, To-morrow this shall be done, and to-day let this be done; but to-day this shall be done, and to-morrow we shall see what we have to do.

2411 *Metellus* being demanded of one of his Captains when he would give Battel, answered, If I thought my Shirt did know the least thought of my Heart, I would presently burn it, and never wear another.

2412 We ought rather to bewail the Life of the Wicked, than the Death of the Just.

2413 There is no Man in the World more unfortunate, than he that never knew what it was to be quiet.

2414 Without Comparison, many more Troubles we do bring on ourselves, than our Enemies do on us.

2415 God

2415 God regardeth not the Suffering,
but the Patience wherewith we suffer.

2416 There is nothing whereby we may
better discern a Man to be wise or foolish,
than to see how he behaveth himself in Ad-
versity, and how he reapeth Profit by
Sickness.

2417 Certainly we are more beholden to
him that keeps us from stumbling, than to
him that helps us up.

2418 The greatest Mercy that God
useth to an old Man, is to give him to un-
derstand that he is Old.

2419 Covetous Men and Murmurers
would rather amend God's Providence, than
correct themselves.

2420 It's the part of Humanity to feel
troubles, but of Reason to dissemble them;
for when sudden Assaults come upon us,
and Misfortunes knock at our Gates, if the
Heart should receive them all, and of every
one complain, it would ever have whereof
to recount, and never want whereof to
lament.

2421 To this end I hunt up and down
for my Enemy, and rummage every corner
of my Soul, pursuing the Cause of my
Sadness with such Arguments as these:
Why should I be melancholy, who possess
nothing that I fear to lose, and yet enjoy
all that I could wish for, were I without
what I possess? I am a Christian, and there-
fore

fore under the Protection of God. I am in *France*, yet cannot call it a foreign Country, since Innocence and Virtue naturalize a Man in all parts of the World. I cannot say I am unfortunate, so long as I have no Vice for which I need either blush or grow pale. If I am slandered, this ought to be an occasion of Joy, since it ranks me with Men of the greatest Merit, who could never escape the Calumnies of the envious. I have reason to triumph, in that I find no Inclination to revenge myself, but rather pity my Traducers.

2422 The unthinking part of Man is sooner taken with such unusual Events as make a noise, (as Meteors, Hurricanes and Earthquakes) than with the ancient standing Miracles of the Creation; the silent and regular Motions, exquisite Order, and never-ceasing Activity of the Sun, Moon and Stars.

2423 When Evils surprises us, we commonly affright our selves by beholding it in its gross Bulk; our scattered Spirits are astonished at an infinite bugbear; whereas, if we take a more particular Survey of the dreadful Objects; anatomize and view it Piece by Piece, we find that the greatest Part of what so dismayed us, had no other existence than in our own Imagination.

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2424 The croud of Mortals do a thousand things without ever thinking what they are about; they tread in the Steps of their Fathers, never examining whether they be right or wrong. Custom and Education almost banished Reason from the Earth.

2425 There is a greater force in Examples, than in the best Counsels; because matter of Fact leaves no room for distrust; whereas Men are naturally jealous of those who pretend to instruct them. We are all fond of our own Reason and Judgment, and are apt to suspect him of some design, who seeks to persuade us, though to our good. Besides, there is a Species of Pride, a Punctilio of Honour in Mortals, which will hardly permit us to yield ourselves in a Condition to need another's Advice.

2426 There is wanting to every Man a particular Conduct in the intricacies of this Life. I have not the Art of applying general Precepts to my own personal Occasions and Necessities, infinite difficulties arise from my daily Affairs.

2427 All Men are full of themselves, and their own Principles; and some are so brimming with them, that there is no room left for Instruction or Amendment; like the *Chinese*, they boast their own Science and Wisdom, reputed all the rest of the World ignorant and blind.

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2428 No human care can prevent the Accomplishment of what Heaven has decreed. There are certain moments of our Lives, wherein Fate delights to mock our Wit and Prudence, to baffle our strictest Caution, and ridicule all our Conduct; that we may learn the Lesson of Resignation, and not trust too much to ourselves.

2429 God only knows how to separate Truth from Falshood in Histories.

2430 Most Men are opinionated, and no Man scarce has the Modesty to allow another as much Reason as himself. Every one sets up for a Dogmatist, and requires the Intellect of all others to be resigned to his; though perhaps that be formed by the Rules of his Parents, the impressions of his early Years, the force of Education, the fashion of his Country, or by some notable Accident; all which are equally liable to Falshood and Truth.

2431 Doubtless the Works of the Omnipotent are inscrutable, and though it may be an Argument of great Wit, to give ingenious Reasons for many wonderful appearances in Nature; yet 'tis an evidence of small Piety or Judgment to be positive in any thing, but the Acknowledgment of our own Ignorance.

2432 'Tis easy to give Counsel to another, which in the same Circumstances we are far from practising ourselves. Then we
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can be full of Wisdom, and grave Morals: But when once it comes home, all our Philosophy vanishes; there remains nothing to be seen, but a meer sensitive Animal without Virtue or Patience.

2433 A shrivelled meager Face, a hollow Eye, joined with irrecoverable Poverty, are the chief grounds of Suspicion; which improved by Superstition, Mistakes and Malice, have often prevailed on those, who ought to administer Justice, to condemn poor Wretches, more innocent than themselves, as guilty of Witchcraft.

2434 'Tis the heaviest Load that Fortune lays on the Oppressed, that when calamitous Persons are charged with any Crime, they are thought to deserve what they suffer.

2435 The Sense of every Man that has been used to Prosperity is exceeding soft; and unless he can have all things at his beck (being unaccustomed to any Adversity) is cast down with every little thing that goes a-crofs to him.

2436 Gentry by Blood belonging to the Body: But Gentry by good Conditions, hath Relation to the Soul.

2437 *Galen* said, If we be Gentlemen, let us not shew ourselves unworthy of our House: If we are of a mean Family, let us by our deeds raise it to Renown.

2438 The Reprehension which cometh from a foul-mouth'd Person hath no great force,

force, and is imputed rather to his ill Humour, than to any desire he hath to amend his Brother. But the Admonition which cometh from a discreet Person is well taken, and the Party which receiveth it persuadeth himself it is upon great Cause, and of great Good-will, that the other (being so wise, and so honest) useth it.

2439 It is most profitable to have seen and practised many Things, and to know many Accidents which are past; not that they serve certainly to dispose well of the present; but for that, in the different Successes, the Understanding is quickened; which doth produce and excite (in subtle and piercing Spirits) certain Seeds of Wisdom, which Nature had concealed: So as by the Multitude of Examples in the End, Rules and Precepts follow, by means whereof the Understanding is made capable to judge.

2440 The Excellency of pleasant Speeches consists principally in being short, quick, plain, delivered with a good Grace, and so fitly, as they may not savour of Study, nor that he hath brought them from Home.

2441 This is the Cause why they which reply (make the Repartee) are more esteemed than they which assail; for they are less suspected to have premeditated.

2442 Many judge of the Spirits of Men by the Fashion of their Apparel; and they cannot imagine, but if they be fantastick in the form of their Hats or Doublets, they are likewise so in their Humours.

2443 If Wits are not applied to some certain Study that may fix and restrain them, they run into a thousand Extravagancies, and are eternally roving here and there in the inextricable Labyrinth of restless Imagination.

2444 It often falls out, that every one would rather chuse to be prating of another Man's Province than his own, thinking it so much new Reputation acquired.

2445 If you had not Death to ease you of your Pains and Cares, you would eternally curse Nature for having deprived you of the Benefit of dying.

2446 Though we may become learned by other Mens reading, I am sure a Man can never be wise but by his own Wisdom.

2447 In Military Affairs, and all others of the like active Nature, the study of Sciences does more soften and untemper the Courages of Men, than any way fortify them.

2448 The very Breath which does prolong our Life, helps equally to shorten it; since

since every Respiration carries away some portion of our Substance.

2449 What were the greatest Prince the happier, though he possessed the whole Circumference of this Globe? 'Tis but a mighty heap of Dirt or Dung, perpetually exhaling or crumbling away. 'Tis one of the Dishes which compose the Banquet of all devouring Time. And whilst the insulting Monarchs of the Earth trample on it in disdain, spreading their Armies far and wide, and boasting that their Empires have no Bounds, each does but hasten to be shut up himself within a little obscure and putrid Hole, not much surpassing the Limits of a Mole-Hill.

2450 Though Mens Reasons and Opinions vary, as do their Faces; yet Truth is homogeneous, uniform, and ever of the same Complexion, in all Ages and Nations.

2451 I am tired with whatsoever I have yet enjoyed in this World; and I expect no greater Satisfaction, should I live a thousand Years. Every Pleasure appears but the same in different Forms; and they all agree in leaving us afflicted with the same, or greater Pain than they found us in.

2452 As (according to the Order of Nature, and Will of Destiny) we are born

Men, so we should take care to live and die. And if we have suffered the former part of our Life to elapse without due Reflection on so important a Truth; 'tis but Reason that when we approach near the Grave, when all our Senses, Faculties and Members do the Part of King *Philip's* Page, putting us daily and hourly in mind of our Mortality: 'Tis but Reason, I say, that then we should begin to recollect our selves, and to think whereabouts we are, that we may not be surpris'd by the inevitable Decree of Fate, when it comes to be put in Execution, nor dye less than our selves.

2453 Besides, there is another Advantage in being thus prepared for the last Things, since it equally arms us against all intermediate Casualties, supposing we should live longer than we reckon. He that can boldly stare Death in the Face, will not easily turn his Back from any Misfortune of this inconstant Life: But receiving all Things with an even Temper, renders himself happy in the midst of Troubles, Losses, Disgraces, Pains, Sickneses, and other Casualties, which assault all that live on Earth.

2454 I have spent the Spring and Summer of my Life in Error, Ignorance and Vanity: 'Tis Time that I should provide for

for the Winter of my Age a Stock of solid Wisdom and Virtue.

2455 Those who use too much Gesture with their Hands in Discourse, are observed generally to be defective in their Matter; and the Strength of their Talk consists principally in the Motions and Distortions of their Body.

2456 Cloaths go far in discovering the Fancy and Humour of the Man: For to see one in a ridiculous Habit, supplies us immediately with an Opinion that he himself is little better.

2457 The best Compliments are *extempore*, and without Rules, where the Heart speaks freely without Art or Dissimulation.

2458 A Compliment ought not to be forced, but arise naturally from some Hint in the Discourse.

2459 Faults in a Letter make deeper Impressions than Faults in Discourse, which may be mended or excused immediately.

2460 We need no other Precepts for Discourse than Sincerity and Truth; Truth alone being of wonderful Efficacy to work upon the Mind, and to dispose it as we please.

2461 Fine Expressions have many times good Place, and betoken a Liveliness and Vivacity of Mind: But being only an Elo-

quence of the Imagination (as I may say) and true Eloquence proceeding from the Judgment (which only knows how to make good Choice, and good Use of his Terms, according to the Rules of Civility) it is neither to be judicious nor eloquent, to pile up a Medley of Rhetorical Flowers, and strow them improperly in our Discourse or Writings.

2462 Great Persons may be civil at a cheaper Rate than other People: For with their Inferiors, without any Trouble, the bare being familiar is obliging enough; and they will pass for worthy and very civil Persons upon that single Account.

2463 The highest and most sensible Proof of liberal Education, is from a Man's Conduct among his Equals. Towards our Superiors, Shame and Fear may make us respectful; but towards our Equals, nothing is so purely and naturally effectual as good Breeding.

2464 As to live civilly with our Superiors, one Rule is sufficient, and that is, to consider them always as above us; so with our Equals, we need no more than to consider them as our selves.

2465 If nothing goes so near us as Contempt, especially from Persons who can pretend to no Authority over us; it is certain, that being unwilling to be derided our selves,

selves, nothing can be more unhandsome and unjust, than to deride other People.

2466 A generous Mind will never insult upon the Afflictions of another; it is Baseness in respect of the World, and it is impious in respect of God.

2467 People are generally so far from taking Snuff at what is spoken freely and wittingly without Reflection, that every Man is pleased. Innocent Gaiety being almost an infallible Mark of a good Nature and generous Mind, renders the Person who uses it grateful in all Companies, and endears him exceedingly.

2468 He that is not constant in preserving what is committed to him, cannot be a Friend; and such is a talkative Man, that uses his Mouth like a Sluice, to let out all that is within him.

2469 Scoffers and vain Jesters being generally Men of weak Judgment, and unfit for Matters of Substance and Solidity, as being above their Apprehension, they immediately, with a disdainful Jest, scorn what they are incapable of, or proceeds from any that attempt noble Things.

2470 Many times, through weakness of Judgment, violent Contests arise between Party and Party, and yet neither differ in the Main, and perhaps not in the Thing it self neither, which through their Ignorance

notwithstanding they know not how to reconcile.

2471 Innovations are dangerous, unless gradual, and by the Steps of Time, for so they'll hardly be perceptible. Long continued Customs agree best together, although perhaps in themselves bad; whereas better being unused, link not so well, and therefore prove more troublesome.

2472 A natural Magnanimity is acceptable and grateful, putting a good Decorum on such Mens Actions as know how to manage it.

2473 Praise is sooner obtained in smaller Things than in great; for as much as the former may be frequently reiterated, the latter acted but seldom.

2474 The most defective in Body and Mind are the greatest Deriders of others, desiring to see, and bring all Men equally into Disgrace with themselves.

2475 Wit in moderate jesting is a seemly Quality, discovering the Tranquility of the Soul, and Liveliness of the Disposition.

2476 'Tis Opinion only, and Interest (not Worth and Merit) that carries Things in this World.

2477 'Tis as ordinary as can be, to see an impertinent, illiterate Ass preferred before his Betters, because he can put himself forwards, prate and temporize with every

every one, and hath the Countenance of Friends.

2478 Many a one laughs to Day, that must die to Morrow; that would weep, if he knew he had but a Month to live.

2479 Reprehension, just or unjust, from Friend or Foe, never doth a wise Man Harm; for if it be true, he hath a Warning to amend; if it be false, he hath a Caveat to avoid.

2480 What differeth extream Prodigality, which wasteth all to possess nothing, from extream Covetousness, which hoards up all to enjoy nothing.

2481 The greatest part of the World is ignorant of the Truth of Matters, and is guided by Opinion, not by Judgment.

2482 Thou art nearer thy End by one Day, than thou wast in the Morning.

2483 A Man lives forty Years before he knows himself to be a Fool; and by that Time his Life is finished.

2484 Envious Men are oftentimes as much afflicted with the Patience, as they are with the Prosperity of the Party envied.

2485 Though we cannot pull our Passions out by the Roots, yet 'tis in our Power to hold them down for a Time at least.

2486 A free, brisk and lively Air is the very Life of Conversation.

2487 Nothing is more sweet to the Soul than Agitation (and to have the Passions moved) it pleases it self in changing the Objects, to satisfy the Immensity of its Desires.

2487 A Discourse should be diversified by the Variety of Expressions, because the same Images tire the Mind of the Reader.

2489 He who aspires to the Glory of Poetry, may reckon that he hath much more to lose, than to gain by writing of Verse.

2490 There is nothing more difficult, than to praise a Man rightly.

2491 It's more difficult to praise than to blame; because it's easier to discover in People what may be turned into Ridicule, than to understand their Merit.

2492 The Sportings of Wit have more Effect than the strongest Reasons, and most sententious Discourse, to render Vice ridiculous.

2403 The Goods and Honour of this World are most ordinarily none other than the Inheritance of Sots, or Rewards of Vices. Estimation and Commendation only being reserved for Virtue.

2494 My Designs have ever aimed at the pleasing of a few; I'm content to let the rest run astray with *Turks* and Infidels,

deſs, who make the greater Number of Mankind.

2495 Vulgar Spirits intereſt themſelves in all the Quarrels of States and Princes, and will always be Parties, on purpoſe to put themſelves in Choler, and be miſerable in the Miſfortunes of others.

2496 If you cannot live among the Wicked, you muſt ſeek for another kind of World than this, and for more perfect Creatures than Mortals.

2497 Juſtice will not condemn the Devil himſelf wrongfully (as Truth will not bely him.)

2498 No leſs Fortitude or Time is requiſite to reſolve to wean our ſelves from pleaſing Things, than to ſurmount painful ones.

2499 It's a much fairer Fortune to be caſt on Shore by a Storm in a crazed Veſſel, than to be ſtill in the Power of Winds and Sea-wrecks.

2500 Things paſt are to be reckoned as nothing; and what happened Yeſterday is as much gone from us, as the Life of *Charlemaigne*.

2501 Revenge is a Thing God hath ſolely reſerved to himſelf; and ſince none but he truly knoweth how to uſe this part of Juſtice, he would no more put it into the
Hands

Hands of Men, than he doth Thunder and Tempests.

2502 He hath Praise that wins; he that loseth, loseth not only his Designs, but withal loseth the Opinion of having either Wisdom or Virtue.

2503 He that giveth his Enemy Desperation, giveth him a Weapon more dangerous than Valour it self.

2504 I hold him the best Statesman that leaneth rather to Severity, than to too much Lenity.

2505 If Crimes be but light, it's better not to see them, then seeing them to let them escape.

2506 The Disorders of a State belong to none but the Governors of a State.

2507 All the Things of this World being but the Servants of the Body, and the Body of the Soul; how abjectly base are they, that abandoning their own Authority, become Servants to their Servants Servants?

2508 We commonly (and fondly enough) think, that if the imagined Good were obtained we should be happy, and at Peace; yet it's certain we behold Things present, and in our Power, with nothing near so much Satisfaction, as we do those that are afar off, which we cannot reach with our Hand, but Thought only; and so
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when the desired Thing is gained, perhaps we may be as far from Satisfaction as before.

2509 It's better to be an honest Man, than a great Man; as fast as great Men pursue Promotion and Riches, so fast also doth Danger, Envy and Death pursue them; and not one amongst Numbers, but is overtaken before he arrive at his Aim.

2510 I appeal to all the World, whether it be not a Business of quicker Dispatch to forgive an Injury, than to take Revenge for it? Whether he does not seek more his own Ease and Repose, who studies to forget the Malice of Men towards him, than he that suffers the Remembrance of it to ferment and boil perpetually in his Mind?

2511 If there be Joy in the World, surely a Man of a pure Heart possesseth it. And if there be any where Tribulation and Affliction, an evil Conscience most feels it.

2512 A little Knowledge with Humility, and a slender Understanding, is better than great Treasures of Learning with a vain Self-learning.

2513 Those that take themselves to be fine Speakers, are always subject to be tedious.

2514 Since

2514 Since it was believed in the first Ages, this seems a sufficient Cause for us to believe it now; for whatever was the Opinion of the Ancients, good or bad, it was always favourably received; and what they themselves could not prove by sufficient Reasons, is in our Days proved by their Authority alone.

2515 Let us be assured of the Matter of Fact, before we trouble our selves with enquiring into the Cause. It's true, that this Method is too slow and dull for the greatest part of Mankind, who run naturally to the Cause, and pass over the Truth of the Matter of Fact; but for my Part, I will not be so ridiculous as to find out a Cause for what is not.

2516 Historical Enquiries are very liable to Error; for when we argue from what is said in History, what Assurances have we that these Historians have never been byassed, nor credulous, nor misinformed, nor negligent? 'Tis necessary therefore, that we should look out for one that has been an Eye-witness of all those Things of which he writes, unconcerned by Interest, and diligent: But especially when Men write of such Matters of Fact, as have a Relation to Religion, it's very hard not to favour (according to the Party of which they are) a false Religion with those Advantages that
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are not due to it ; or not to give a true one those false Assistances of which it has no Need: And yet we may be assured, that we can never add more Truth to what is true already, nor make that true which is false.

2517 All the *Greek* Histories have somewhat of Truth, but more of wonderful and amazing Stories.

2518 In the first Ages, Poetry and Philosophy were the same Thing, and all Wisdom was contained in Verse. Nor was Poetry more credited for this Alliance, but Philosophy was less.

2519 The Testimony of those who would uphold a Thing that is already established, contributes not much to the Support of it : But the Testimony of those who do not believe it, is of Force enough to destroy it ; for those who do believe a Thing, may perhaps not know the Reasons that may be given against the Belief of it ; but those who do not believe it, cannot chuse but know why others believe it.

2520 The ready way to make the Minds of Youth grow awry, is to lace them too hard, by denying them their just freedom.

2521 The Life of the greatest Sages is not all serious. All their Sayings are not Sermons, neither is all they write their
last

last Testament, or the Confession of their Faith.

2522 He hath raised himself to a very high Pitch, who rejoices in the universal good of Mankind, by whomsoever it is procured. Hereby we shall make the Happiness of every Person that is above us, to be our own. And can you contrive a better way than this, to make your Soul the resort of all Pleasures, the very Centre, wherein the Happiness of the whole World shall meet; the Rendezvous of all Joys, which are scattered about every where among God's Creatures? Thus we come in for a share of all their Gettings, and want nothing which they have, but the Toil and the Pains.

2523 When you have done all the good that ever you can, that will dispose you still to do more. In the mean Season you are to rejoyce heartily, that there are others in the World, who can do more good than you.

2524 It is quite contrary when a new thing is to be introduced; for in that Case the Testimony of those that believe it carries more weight with it, than the Testimony of those who do not believe it; for it is probably to be supposed, that those who believe it, must needs have examined it; and those who do not believe it, may perhaps not have considered it.

2525 I will not say, that either in the one or the other Case, the Authority of those that believe, or believe not, is a final Decision; but I will say, that without a regard be had to the Reasons on which the two Parties found themselves, sometimes the Authority of one seems more receivable, and sometimes that of the other.

2526 Upon the whole Matter, in quitting a common Opinion, or in receiving a new one, we make use of our Reason (whether it be good or bad) but there is no need of making use of any to reject a new Opinion, or to take up one that is already common; for we have need of strength to resist a Torrent, but we need none to follow it.

2527 The Authority of a Philosopher's Opinion avails not much; for when Philosophers are once prepossessed with any thing, they are more incurable than the common People, and are as much blinded with Prejudices and false Reasons, with which they uphold their Opinion.

2528 Find me but half a dozen Persons, whom I can persuade that it is not the Sun that makes the Day; and I will not despair of prevailing with a whole Nation to embrace the same Opinion: For however ridiculous any thing seems at first, if you can but maintain for some time, so that it gain the

the Authority of Antiquity, it is then sufficiently proved.

2529 Among all the diversity of Birds, none is affected with a venomous Quality.

2530 The Sons of Rich and Great Men usually miscarry, whose smiling Prosperity, and plentiful Fare, is the Food and Nourishment of Vice: But others, who are born Poor, and under the rigors of a severe Step-mother, do most usually prevail, and like a *Hercules*, strangle their Serpent Passions in the Cradle.

2531 He that by Night lives and wanders like a Beast (as Drunkards, Gamesters, Debauchees do) by Day must live more like a Brute than a Man.

2532 The Knaves laugh at the Fools, and they at them again. But at the end of the Year they balance Accounts, one having no more cause to laugh than the other.

2533 If we observe well, all take Advantage on miserable Man. The World deceives him, Life flatters him, Fortune derides him, Health forsakes him, his Youth passes, Felicity withdraws, Years fly away, and contented ones come not, Time runs, his Life ends, Death catches him, the Grave devours him, the Earth covers him, Putrefaction dissolves him, Oblivion swallows him; and he who was Yesterday a Man, to Day is Dust, and to Morrow nothing.

2534 Pride

2534 Pride and Conceitedness are the Qualities of base-bred Souls, of feeble and ignoble Minds; but Lowliness is the Endowment of a Soul well born, nobly descended, and bravely educated in the Knowledge of the most excellent Things. Humility is not sheepishness, but loftiness of Mind, and the most elevated pitch of the Soul: It is not dejectedness of Spirit, but a raised Understanding of God and ourselves.

2535 If there were no Love implanted in our Natures, there would be no Desire, no Hatred, no Grief, no Joy, no Fear, no Despair; for all these grow upon this single Root, or rather, are but Love shooting forth in divers shapes: They are, I say, but several Motions which Love causes; the different Figures which it assumes, according as the Objects and Occasions require. It is Love which desires, when the thing is absent, which hates that which would spoil its Enjoyments, which grieves for the Loss, or fears the Departure, which despairs of the coming, or joys in the Presence of a beloved Good.

2536 Love of God will not suffer us to put Religion upon the Rack, that we may look severe: It is far from making us appear so, as though we imagine we could not be saved unless we make an ugly Face.

2537 Man was created for a Servant of Heaven, and so he ought to have his Mind and Body incline thither, for the material rectitude of the Body often sympathizeth and correspondeth with the Soul; so that where accidents and mis-haps have made Deformity in the Members, the Mind hath often been mis-shapen with them, and both have become crooked and humourfome in their Actions.

2538 Those are base Spirits, over whom Severity prevails more than Courtesy.

2539 There are many who spend much Time and Study in knowing the Nature and Quality of Herbs; but how much more would it import and advantage them to know the Nature and Operations of Men, with whom they are to live and die; for all are not Men who appear so outwardly, but horrible Monsters and *Acroceraunian* Rocks.

2540 The worst and most wicked, are those who in the World make the greatest Noise and Bustle.

2541 Art (Books and Study) teacheth only Generals, Experience informs us in particulars which is the best (and only useful) Knowledge, and so it's multitude of Years only that makes a Man experimentally and truly wise.

2542 Tell

2542 Tell me not what thou hast heard and read, and only so; but what (after thy hearing and reading) thou hast taken into thy Meditation, found to be Truth, settled in thy Judgment, fixed in thy Memory, embraced in thy Affections; and then a long time practised, and so made it to be truly thine own. This, and only this, is rightly called Learning.

2543 Thou art loth to die, because thou hast lived ill, and so art unprepared for Death: Know that this want of Preparation is, because thou art not thoroughly persuaded, and resolved that thou shalt die, nor dost truly believe it; haply thou canst say, from a general swimming thought of Death, that we are all mortal or the like; but a firm, particular, and constant belief of it is far from thee; otherwise thou wouldest live in a continual Expectation of thy dissolution, and prepare thy self for that Day, that Hour, knowing that thou instantly art brought to Judgment.

2544 There is none in Strength so decayed, and in Age so decrepit, as not to think he may yet live a while longer.

2545 If I should alone have all the Comforts of the World, and might enjoy all the Delights thereof, it is certain that they could not long endure.

2546 Play-

2546 Playings with Antitheses, Equivocals, Allusions; and certain Periods, are but as shinings of broken Glass; they prick and shine, but withal there is nothing weaker, nor less solid.

2547 We seldom admire the Sun, because it shews itself every Day; when the Comets, that have nothing taking, but denounce what is ill, and ungrateful, because they appear not every Year, draw the Eyes and Admiration of all the World.

2548 Sense and good Wit are the Growth of every Country and all Ages. *Scythia* has had her Philosophers, as well as *Greece*.

2549 It cannot otherwise be, but that a due apprehension of the divine Excellencies in general, especially of his particular goodness to us, must excite in the Soul suitable affections towards him. And hence it is, that the misapprehension of the divine Nature, as to this Attribute, doth naturally produce in Man that kind of Superstition, stiled, *δεισιδαιμονία*, which imports a frightful, and over-timorous notion of the Deity; representing God as austere and rigorous, easily provoked by every little circumstantial Mistake, and as easily appeased again by any flattering and slight Formalities: Not but that there is sufficient evidence from the Principles of natural Reason, to evince the contrary; but the true ground of their
mistake

mistake in this matter, is from their own vicious and corrupt Affections. 'Tis most natural for selfish and narrow Men, to make themselves the rule and measure of Perfection in other things. And hence it is, that according as a Man's own Inclinations are, so will he be apt to think of God; thou thoughtest that I was altogether such a one as thy self. Those that are of ill Natures, and of little Minds, where Thoughts are fixed upon small and low Matters, laying greater weight upon Circumstances, Salutes, Addresses, than upon real worth of Persons, and substantial Duties, being themselves apt to be provoked unto wrath and fierceness upon the Omission of these lesser Circumstances, and to be pacified again by any flattering and formal Services; such Men must consequently think themselves obliged to do just so towards God, as they expect that others should deal with them. And according to the different Natures and Tempers of those Men, who do mistake this notion of the divine Goodness, so are the effects and consequences of this Mistake various. When it meets with stout and sturdy Natures, who are under a consciousness of guilt, it works them to *Atheism*, hardens them to an opposition of him, to an endeavour of undermining and destroying the notion of that Deity, by whom they

they are not like to be safe or happy. If with more soft and timorous Natures, Men of base and slavish Minds, it puts such Men on to flatter and colloque with him, and to propitiate his favour by their zeal in lesser Matters. And although in this kind of Temper and Carriage there may be a shew of Religion, yet the terminating of it in such things is most destructive to the nature of it, rendering all converse with the Deity irksome and grievous, begetting a kind of forced and preternatural zeal, instead of that inward love and delight, and those other genuine kindly advantages, which should arise to the Soul from an internal frame of Religion.

2550 It being natural for Men so far to love themselves, as to set the greatest value upon those excellencies which they think themselves Masters of; thence Men came to be exceedingly mistaken in their apprehensions of a Deity; some attributing one thing as a Perfection, another a different thing, according to their Humours and Inclinations. Thus imperious, self-willed Men are apt to cry up God's absolute Power and Dominion as his greatest Perfection; easy and soft-spirited Men, his Patience and Goodness; severe and rigid Men, his Justice and Severity; every one, according to his Temper and Humour, making his God of his own
 I Complexion;

Complexion; and not only so, but in things remote enough from being Perfections at all; yet because they are such things as they prize and value, they suppose of necessity they must be in God, as is evident in the *Epicureans ἀναγκάστα*, by which they excluded Providence. It was thence necessary that God should make known himself to the World, to prevent our misconceptions of his Nature, and to assure a suspicious (because guilty) Creature, how ready he is to pardon Iniquity, Transgression and Sin, to such as unfeignedly repent of their Follies, and return unto himself.

2550 All the great Duties of Piety and Justice are written upon our Hearts; and every Man feels a secret Obligation to them in his own Conscience, which checks and restrains him from doing contrary to them, and gives him Peace and Satisfaction in the discharge of his own Duty; or in case he offend against it, fills him with Guilt and Terror.

2551 Religion and Happiness, our Duty and our Interest, are really but one and the same thing, considered under several Notions.

2552 It's a false Slander raised on Christianity, that it makes Men dumpish and melancholick; for therefore we are heavy, because we are not enough Christians; we have Religion enough to mislike Pleasures,

not enough to overcome them. But if we be once Conquerors of ourselves, and have wholly devoted ourselves to God, there can be nothing but heavenly Joy in the Soul.

2553 Honour obliges those that have any feeling of it, not to join with the Multitude which casts itself against a single Man. Oppression hath always been a sufficient ground for Protection: And noble Minds never seek better Reason for defending the weaker, then the need there is of them. And to take part with a Stranger, it is Cause enough that many assault him, and few assist him.

2554 Melancholy is ingenious and pregnant when it comes from a natural Temper; but it's dry and stupid, when it proceeds from the continual Outrages of adverse Fortune.

2555 When I speak of a Friend, I mean not a Companion in Trade, or in Disorder; nor one that can return Visits the next Day after he hath received them, and is not failing in the least Duties of a civil Life; but I mean a Witness of the Conscience, a Physician of secret Grievs, a Moderator in Prosperity, and a Guide in Adversity.

2556 They are not the Ignorant, that make *Schisms*, and broach *Heresies*.

2557 There

2557 There is a religious Dexterity, by which a Man may in the midst of worldly Business make to himself paths of Innocence, and walk free from the Contagion of Mortals.

2558 Even Lions and Tygers, in the utmost fury of their Hunger, abstain from preying on those of their own kind. Man is the only Cannibal, who devours his Brother, and greedily swallows down the Blood of him who bears the same Image as himself.

2559 At the Day of Judgment, we shall not be asked, what proficiency we have made in Logick, Metaphysicks, Astronomy, or any other Science; but whether we have lived according to our Nature, as Men endued with Morality and Reason. In that Hour it will more avail us, that we have thrown a handful of Flower or Chaff in Charity to a Nest of contemptible Pismires, than that we could muster all the Hosts of Heaven, and call every Star by its proper Name. For then the Constellations themselves shall disappear, the Sun and Moon shall give no more Light, and all the Frame of Nature shall vanish. But our good and bad Works shall remain for ever, recorded in the Archives of Eternity.

2560 The most hard-hearted Tyrant, one time or other, will have need of Compassion himself, especially in Sickness, and the Agonies of Death, which perhaps will prove more tormenting to him, than to the merciful and generous.

2561 All Religions are subdivided into innumerable Parties; these are all at odds about Words and exterior Ceremonies; so zealous for Charity and Peace that they are in perpetual Wars for its sake; murdering one another in the Love of God, and such stout Champions for the Truth, that they scruple not to tell ten thousand Lies in its Defence.

2562 Force is not to be used in matters of Religion, since it rectifieth not the Judgment, and the Conscience is responsible to none but God.

2563 What is the World that we should be so fond of it? or what is the Life of Mortals, that we need be so over studious of prolonging the Respiration of that Breath, which may with as much ease be all breathed out at once, as by so many successive Millions of Moments? For Death properly possesses but an instant of time; no more does Life, every gasp renews the one, and the last commences and finishes the other.

2564 In-

2564 Intolerable Anguish of Mind afflicts thinking Men, and such as apply themselves to the Study of the Sciences. They labour under a perpetual Thirst of Knowledge; and the more they learn, the greater and more ardent is their Desire of farther Discoveries; so that the most accomplish'd Sages are no more satisfied with their own Acquisitions, than he who has never meddled with Books. Then as to their Bodies, they are always vexed with one Malady or other, proceeding from the violent Agitation of their Spirits, the Intenseness of their Thoughts, perpetual poring on Books, and their sedentary Life.

2565 Every Traveller is singular in his Observations, for all Men have not the same Genius.

2566 'Tis impossible to avoid Crosses in the course of human Life; they are as natural as the Wind or the Rain. All that we can do is, by a prudent and dexterous Management of Contingences, to wind our selves out of Trouble as well as we can.

2567 After I am dulled with a deal of troublesome Discourse, and have my Ears filled with idle Chat, I go and purify my self in my Study, and gather my Spirits together,

gether, which the Noise and Chat had before dispersed.

2568 Having neither Gift of Impudence, nor Hypocrisy, it is not for me to prosper in an Age, which esteems them most that are Owners of those Qualities.

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